

# THE CHINESE RECORDER

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## The Chinese Church Realizes Itself

T. C. CHAO\*

**D**URING the last four or five years, many new elements have been added to the consciousness of the Chinese Christians in regard to the Church. In the past, the relation between the Chinese Christians and the Church has been one of mechanical connection, not one of organic union. The Chinese Christian, therefore, could not develop any experience of dissatisfaction, inconvenience, lack of correlation, or ill adaptation, nor could he develop a keen sense of his responsibility as a proprietor of the Church. But now things are quite different. The Chinese Christian is now experiencing all these things. They have gradually become common elements in his consciousness. This fact indicates that the Chinese people have now acquired a church-consciousness which has its own content and its own direction. This church-consciousness means the beginning of a Chinese Church. It shows that Chinese Christians now have a Church which may be called their own.

There are many reasons for the growth of such a consciousness among Chinese Christians. Let me mention a few of them.

(1). During recent years Chinese Christians have acquired a clearer understanding of their own culture and their own history than they ever had before. The more they understand their own culture and history, the more they can see the lack of adjustment between the Church as transplanted from the West and the best elements in China's civilization. Consequently those who were formerly very

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earnest Christians and who were quite sure of many things, have suddenly become incapable of understanding the Church. Not a few thoughtful Christians are undergoing a kind of spiritual suffering through the current and inevitable reconstruction of their beliefs and views: they are unwilling to leave the church and yet are unable to adjust themselves to the conditions within it. It is true that only a small portion of Chinese Christians are undergoing such an experience, yet we may still say with some justice that through such struggles the Chinese church is being born. Without such spiritual travail the Chinese Church could not come into real existence.

(2). The environment of the Chinese Christian is a richly stimulating one. The new thought movement stimulates him with a new philosophy of life, making him feel that many things that were considered eternal laws and verities are but things of the past and that men can both create these significant things and also destroy them at a stroke of the hand. There are, indeed, some whose reason tells them not to believe in such doctrines as "The Virgin Birth," "The Resurrection of the Body," "Apostolic Succession," and the like, and who therefore determine not to believe in them even though this means they must go to hell and endure eternal torture in lakes of unquenchable fire. They do not desire to go to heaven by believing in these things. They are willing not to enter into the Kingdom of heaven if the entrance there depends upon belief in such doctrines. The fires of New Thought are not burning out. Cannon after cannon is fired at the Chinese Christians—nationalism, rationalism, anti-Christian agitation, anti-imperialism, anti-capitalism, materialistic interpretation of history, and so on, and so on. Surrounded by these ideas, that seem to be in opposition to the faith they hold, it is utterly necessary for Chinese Christians to find a way out. And the search for a way out is making a Chinese church consciousness.

(3). Where is a piece of clear land in China to-day? All over the country are soldiers, treacherous militarists that sell their country for a mess of porridge, and they that wield the sword to kill their own people. There are generals who eat the flesh of their fellow countrymen like hungry beasts. Many soldiers are bandits in military uniform. Such men have created and are still creating for China poverty, suffering, confusion, together with the degradation of manhood and womanhood. What hope of life has China under such circumstances? The Christian believer must look to Christ for life; for under such circumstances, he has to assert his faith, or he loses all hope of a brighter future. In consequence Chinese Christians feel that the Christian faith must be conserved, a united Christian organization is necessary, and the Church is needed! The Church also becomes the refuge of the truly believing, the bulwark of spiritual life, the rallying point of service. The evils of to-day hasten the growth of a Chinese church consciousness.



(4). There are among Chinese Christians those who have studied the Christian faith deeply and have thus acquired a thorough understanding of it. The love of Christ is all embracing. It works in the hearts of missionaries. It also works in the hearts of Chinese believers. Misunderstanding between missionaries and Chinese Christians is unavoidable; but between them there is also a mutual and sincere love which is the root of heaven and earth and the nature of humanity, flowing out spontaneously and over-flowing until all boundary lines are obliterated. So, in spite of the difference between foreign and Chinese Christians, they can together hold to the same purpose and possess a fellow feeling that unites them in Christ so that nothing in the world can separate them. Both Chinese Christians and missionaries understand that they are not "running dogs of western imperialistic governments," nor "slaves of capitalism." Long have they worked together and through work and mutual burden bearing they have come to know each other well. True there are missionaries that hold the Chinese people in contempt and Chinese Christians that use the church to further their own evil purposes, who because of their bad examples have brought the church under severe criticism. But this means nothing more than having a carbuncle on the body, which can be healed by an operation and by the use of good medicine. It would be foolish to abandon the whole body because a part of it is diseased. In the past, the missionary went before and the foreign sword followed after, as if the spreading of the gospel were really a means to introduce into China foreign encroachments and exploitation. Indemnities followed after the killing of missionaries and the burning of churches. Foreign governments sometimes took advantage of these troubles to further their policy of exploitation. But this did not mean that the Church desired to reveal its religious life through the shameful practice of governments. In fact, when foreign governments took advantage of such troubles to further their policy of exploitation, they did not really help to spread Christianity, but indirectly obstructed it and trampled upon it; they did not protect the spiritual life of the Christians, but revealed indifference to the future of the Christian religion. And in the same way when missionaries placed themselves under the protection of the "toleration clauses" in the unequal treaties, they unwittingly created a strong set-back for their gospel. To-day, however, foreign governments do not need the Christian movement in China in order to enter into relationships with the Chinese Government.

We Chinese Christians need do only two things to demonstrate our own standing. Firstly, we should ourselves determine not to receive protection from foreign governments through the unequal treaties. Secondly, we should make up our mind not to cooperate with missionaries that place themselves under the protection of the "toleration clauses" of the unequal treaties. The result of such action

would be that the work of spreading the Gospel and the influence of the unequal treaties would be entirely separated from each other. The "toleration clauses" would become as nothing whether they are technically abolished or not. This practical abolition would be followed by actual abolition, until not even a trace of them will be found in the treaties. What I want to emphasize in the above statements is that we have realized that international difficulties cannot swallow up the spirit of super-nationalism which is characteristic of the Christian religion. So, among Chinese Christians to-day there is not only the development of a church consciousness and through it the development of the Chinese Church, but also a keen realization of the nature of the Chinese Church as an organization above racial and national differences. In this way do international contacts and life serve to promote the development of the Chinese Church consciousness.

(5). The Church has tasks which are common to all Christians. It has the tasks of popular education, of religious education, rural social service, the anti-opium campaign, the improvement of the home, vocational guidance, the creation of industrial justice and international friendship, and so on. In connection with such common tasks there is being born a common understanding. Co-operation is the fertilization of the Church consciousness of Chinese Christians.

The consciousness of the Chinese Church manifests itself in the consensus of opinion of Chinese Christians. For one thing, we Chinese Christians are convinced of the necessity of an organized church. We must have a fellowship for the common worship of God; we must have somewhere where we can get spiritual nurture; therefore we must have an organized church. Religious life has two aspects: it must be carried on by the individual alone in his private devotion and living and it must be a social aspiration expressed through social activities. We serve society, preach the Holy Word, extend the Kingdom, and conserve the truth and so we need a Christianity which is organized. We need and want spiritual fellowship with Christians within and without the country, to be one with them, to co-operate with them, to carry on the common task of bettering the world with them; therefore we must have an organized church. This is not because we have not been sceptical about this type of organization or that kind of religious structure: but because we have come to realize that it is only through an organization that we can hope to develop our spiritual life.

Then Chinese Christians are united in demanding that the Christian religion be truly expressed. The Church transplanted from the West seems to us to be entirely buried under a mass of forms, traditions and customs. We want to brush aside all these things in order to make manifest the essence of Christianity, so that we may accept what we can, discard what we should discard, improve what can be bettered, and create what we need. We are united in

demanding a true Christianity, that is one not covered up by things that do not properly belong therein. Such a united desire shows that we have a growing Church consciousness.

We want realities. In regard to the doctrines of Christianity, there are indeed some that we have not been able to understand, some that we doubt, and some that we cannot and will not believe. Truth is one. What is true in the realm of science cannot become falsehood in the realm of religion for the sake of religion. Each mind can perceive truth. One may be very near to truth; another may not be so near. No one should feel that he has a monopoly of truth. Truth and its interpretation for us will always be moving and changing, becoming fuller in manifestation as time goes on. Consequently although Chinese Christians are not lacking in interest in theological controversies, they cannot but feel it utterly foolish to break up the Christian fellowship because of mere controversies on things whereupon opinions must differ. To hate each other because of opinions lands Christians in a ridiculous meaninglessness. Suppose A believes in miracles, can A thereby enter into the Kingdom of Heaven? B on the contrary does not believe in them at all, but has the love of Christ in his heart, will he therefore be unable to enter into the Kingdom on account of his disbelief in miracles? Will he thereby go to hell? But if he does not believe in the existence of hell, if the hell in which he does not believe is really non-existent, will he be debarred from being a real Christian? And if because of his opinions in these matters, he cannot become a Christian, then we Chinese Christians are utterly unable to understand this mysterious thing. We are united in our lack of understanding in this regard. This united disapproval of theological enclosure and trespass laws also indicates something of the content of the Chinese Church consciousness.

Again Chinese Christians do not understand the multiplicity of denominations. Indeed we have a feeling that we should not be everlastingly loyal to any denomination whatsoever. As long as we live, we shall be in need of the organized church. But to-day it may be good for us to be members of this denomination, to-morrow, if we feel the necessity for it, we may join another church. In the future when Chinese Christians have established their own independent church, there can be no denominations. Chinese churches may spring up anywhere, may become independent anywhere. Wherever they are, they will be the Chinese Church. If there is a central organization it will surely be the central organization of the Chinese Church; and if there is no central organization, the separate churches will still be the Chinese Church. It may be one. It may be many. Whether one or the many they are nonetheless the Church of the Chinese Christians. There may be different creeds and different schools of thought but all will agree in having Jesus as the Master



and doing loving service to their fellows. In China there will be schools (of thought) but not denominations, and these schools will be all included in the pale of the church, existing in the one Church without fuss, without spiritual cleavage, working and progressing together for the glorification of God. Whether there be one Church with many sects in its fold, or many sects with one Church towering above them all, there will be freedom of thought, coexistence of various forms of worship and various ceremonies, correlation of activities, differences in creeds, and harmony in service. Such a Church will not need any doctrine of apostolic succession in order to be related to the Church universal, for it depends upon something more intrinsic than such a doctrine. It will not need any central authority in order to realize the unity of faith with all the Christians in the world, because that which unites them in Christlikeness, is truth, is experience, is life, is its mission, is the Gospel, is sincere and loving service, and not customs and traditions. Such a Church is of course not made in a day. It is only in its beginning in China! Years and generations may pass before the Chinese Church rises out of the present denominations. It may be many churches from many denominations, each with its own individuality, its own characteristics, its own organization, gradually coming into connections with other similar organizations. Ideas naturally change; forms of organization naturally become different. But when these fuse themselves together into the Chinese Church, we shall look upon it not knowing exactly the process of its development, as if it did the thing without doing it or had arrived at its destiny without going toward it.

There is another tendency in the thought of Chinese Christians, the tendency of desiring simple, meaningful forms. The Chinese are not Latins and so will not, like them, need variegated and gorgeous ceremonies, complicated and theatrical forms of worship, and dramatic activities in the church: but they have the historical background of a people with ancient forms and rituals. Any one who has studied the books on rites will understand this. We know that human affairs must be expressed in forms. We have chosen the middle course and therefore cannot be like the Quakers in their desire to manifest spiritual life by discarding outward things such as the sacraments. Rites should be solemn; forms of propriety should be simple; simplicity should characterise the spirit of true worship. For in evolution, we find two tendencies, one developing organisms from the homogeneous into the heterogeneous and the other developing institutions at times from the complex to the simple. From now on, religion must be a happy, simple road of life in the midst of the mechanical complexities of our modern days. Its forms should be very simple. At the present time the Chinese people are showing opposition to complicated and meaningless expressions, to the tom-toms of monks and the chantings of priests. Chinese Christians

are one in their desire for simplicity. This tendency also is an indication of the growth of a Chinese church consciousness.

Chinese Christians do not seek to protect their religion from criticism, but do seek to experiment to the fullest extent. Youths who have just begun to show their horns are always brave and unmanageable, wanting to try out things without being able to count the cost. There will be no peace if there is no experiment; there will be peace if experiment after experiment fails. Experienced people may stand by to guide them but will not be able to command their obedience. To ridicule them will only stir up their opposition. Wisdom seems useless in such a situation. And yet courageous rushing into novelties and careful calculation for the conservation of values are both necessary in the process of the development of life. At present, Chinese Christians want to create their own creeds and establish their own religions, severing relationships with the ancient traditions of the western churches on the one hand and combining the best elements of their own culture with the essence of Christianity on the other hand, both in order to produce a Christian religion acceptable to the Chinese mind and heart. In the beginnings of such experiments, we have used several terms, such as the "indigenous church", "China's spiritual inheritance", "our cultural heritage," and the like. We are searching here and there in the hope of creating a religion for ourselves. In all this we find another indication of a growth of the church consciousness of the Chinese.

Most of the Chinese Christians do not approve of compulsory religious education. Herein we can see a special characteristic of the Chinese people. Religious classics and traditions, they think, can certainly be taught, but religious experience cannot be imparted through teaching in the classroom. Those who impart religion through books and classrooms, walk in the direction from ideas to experience while those who give knowledge through stirring up religious interest and experience tread on the path from experience to understanding. The former way is one which is against human nature, while the latter is one that follows it. Working in accordance with the former method there may be secured an empty appearance even though no spiritual realities are present; but working in accordance with the second method, there can be no result without a true vital faith behind the work. Consequently he who walks on the way in opposition to human nature, will find it easy at first and difficult in the long run and he who treads on the way that follows human nature, will discover that though it is exceedingly difficult at the start he can secure what he wants. It is not because Chinese Christians do not regard religious education as of great importance that they do not want it to be compulsory. It is because they desire to have a better pedagogy. To compel people to learn a

thing may secure a satisfactory numerical result but it involves a disregard of the interest and desires of the learners. Would it not be better to stir up interest first and so create a demand, and then wait until people come begging to know more about it? When the "psychological moment" arrives, give and they will prize what they get like pearls even though they don't get much; there will be for them no regret, no bad after-effects. This is theory. But the agreement on the part of Chinese Christians in holding to such a theory shows there is a consciousness of the need of the Church in China in matters pertaining to a new method of religious education.

Chinese Christians are Christians; but they are also citizens of China. According to them, nationalism and Christianity must agree in many things; for if there are no common points between the two, then how can Chinese citizens become Christians and how can Chinese Christians perform the duties of citizens? For this reason, we are united in wanting a Christian nationalism. We embrace nationalism, we also embrace internationalism. We must fight against all immoral and unjust international relations, against the oppression of the weaker nations by strong powers, against the exploitation of the small by the big nations, against the despotic crushing of the poor by the rich countries. Yet our nationalism has its sources. It comes from experiences of our national humiliation, from the examples of our missionary friends, and even from Jesus Christ Himself. What do we mean? Do we not remember May the Ninth and May the Thirtieth? Those are some of the sources of our nationalism. Some missionaries open their mouths and brag about the glories of their own nation and close their mouths by saying evils about the land in which they live. Their words and their work are in agreement. Such cannot but make Chinese Christians grit their teeth with determination to love their own country and advocate a strong nationalism. On the other hand, good missionaries share their good with us. They teach their children so carefully that they shall not become Chinese by staying in China but should still be thoroughly American, or British, or French, as the case may be. They cannot but make thoughtful Chinese admire them and imitate them in loving their own country, in strengthening their own nationalism. It may be said with a measure of justice that the nationalism of Chinese Christians is a gift to them from the missionaries they know. In regard to Jesus, was he not an enthusiastic patriot? However we must not forget that Jesus' love of his own country does not conflict with his love of all humanity. We should learn of Him and realize that to follow Him is not an impossible task. What we advocate is that Christianity is able to change men's heart, to save them and their country and that it should influence politics and law, for otherwise society and government can have no use for it at all. Religion is not only a raft to carry mankind across life to the



other world, having nothing to do with the vital issues of the present. Under such circumstances, the nationalism of Chinese Christians and their church consciousness naturally have very close connections. We may say, therefore, that the growth of the nationalism of Chinese Christians is also an indication of the growth of their church consciousness.

We have already mentioned that Chinese Christians are united on international problems in their opposition to international injustice and in their strong desire to abolish the unequal treaties. We may mention in passing the problem of the places that missionaries are to occupy in the Chinese Church. They may represent their own western churches to work as fraternal delegates in our Church, occupying the place of guests, advisors, and assistants. Or they may become members of the Chinese Church, bearing all the responsibilities of such membership, enjoying all the privileges and eligible to places of leadership, as pastors, secretaries, teachers, writers, church representatives, equal in position and in treatment with all other native church members. Such missionaries should have the same voice in conferences and bear the same burdens. Their places will be determined by their ability, training, efficiency, experience, seniority, character, and achievement, never by their racial and national connections. All this again is still theory, but good theory, which right-minded persons may adopt. We may still have to wait for its realization. What we want now is sincere and open-minded friendship between missionaries and Chinese Christians in the Church, thorough co-operation between them to carry on through the difficult times that we all face, and an actual practice of brotherhood and sisterhood in thought and action. To love is no easy matter nowadays. To talk about love is easy indeed. And yet without true love there can be no united front, no real co-operation. What is the use to consider other things?

We have already said that through conflict and friction, Chinese Christians have come to a realization of the values of their own culture and civilization. In consequence of this, Chinese Christian scholars have begun to work on a comparison between Chinese culture and the teachings of Jesus Christ. Not only have short articles appeared here and there, some books even have been written. These are perhaps crude and not the fruit of deep and thorough research; but they are stimulating nevertheless. Some people are asking these questions. "What is there in the teachings of Jesus that we do not find in Chinese thought? If we merely accept Jesus and add only one more foreign god to our religion, what good will come of it?" These are crude questions indeed! We should realize that Jesus brings a new life, which is absolutely necessary to us, and that Jesus is Christ, the foundation of humanity, the full measure of man, and the destiny of us all. And yet such questions are raised by Chinese

Christians; they can be answered by none but the Chinese Christians themselves. Therefore Chinese Christians begin to realize the necessity of a thought system of the indigenous church and of a Chinese Christian literature for which they are seeking now almost day and night. We are one in our need of thought and literature, and although the response by ourselves is still meagre, it clearly shows our church consciousness as to the need.

Living in this time, when we see clouds and smoke as we lift up our eyes, when we touch thistles and briars with our own hands, we cannot but feel a sense of sadness. We are therefore united in seeking after something that will comfort and strengthen our hearts. In our needy hour, we see two kinds of phenomena. On one hand, we see religious indifference, and on the other hand we see religious fervour and enthusiasm. Indifference is the result of confused thinking, while enthusiasm is the symbol of a severe struggle with life's deepest problems. But the preponderance of life's troubles urges us on, before solutions are possible through thought and action, to get spiritual comfort and power that will sustain us in our struggles. There are even among us those who advocate the revival of monastic living and asceticism. Many put emphasis on spiritual devotion, on prayer and Bible study, on preaching and personal work as the sources of religious power. No matter what their difference of opinion in this regard, Chinese Christians can realize agreement in their stress upon religious devotion. This shows even more than the other things mentioned the existence of a true church consciousness.

The above paragraphs indicate some of the tendencies in the thought and life of Chinese Christians. . . One may ask: As the Nestorians left very few traces of their activities after they met difficulties and disappeared, will the church in China survive if the missionaries, who are now meeting similar conditions leave us and no longer give us financial support? Such a question is inevitable for those who think, but we must recall that when the Nestorians were in China they did not see the development of such a church consciousness as Chinese churches now possess. There is not, it seems to me, much connection between the question as to whether there will be persecutions of Christianity in the future and that of its ability to survive and spread in China. We ought to understand clearly that Christianity is new life, not big foreign buildings, not even solemn, dignified cathedrals and churches. If there is life, religion will continue to grow even without foreign buildings and churches; early Christians continued to worship even in the catacombs of ancient Rome. But if there are foreign buildings and no life, religion will not develop! For beautiful cathedrals, such as those built by Leo X, are not essential to the perpetuation of the vital message of the Lord. Whether or not Christianity will remain and grow in China depends entirely on whether or not Chinese Christians will be able to extend

their real Christian church consciousness. And whether or not Chinese Christians can extend this consciousness will depend on how much they know of Jesus Christ. The life and death of Christianity in China and the ability of Chinese Christians to receive and sustain foreign buildings and institutions, are clearly two questions. If one day it becomes necessary for our western friends to withdraw, Chinese Christians will not be able to maintain the status quo of to-day in the way of material expressions and institutions. The material side of the church will receive a great set-back. We earnestly pray that nothing of this kind will ever happen; but we must see far ahead and prepare to meet emergencies even those which may never come to pass. So, Chinese Christians ought to revive themselves and gain a full measure of the love of Jesus Christ and of his overflowing new life, so that each one of us may be able to say with St. Paul: "I know how to live humbly and I know how to enjoy plenty. I have learned the secret, in any and all conditions, of being well fed and of going hungry, of having plenty and of going without. I can do anything through him who gives me strength." Christianity is now taking root in the soil of China. We see all the signs of growth in the church consciousness of Chinese Christians. Let us continue to hope and march on!

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## Should The Missionary Be Discouraged?\*

D. WILLARD LYON

THE missionary movement in China is now confronting a major crisis in its history. Another such crisis was the cataclysm of 1900. Then, as now, the missionaries in more than a third of China were suddenly taken from their work, though the present has involved at least three times the number of the former evacuation. In the previous crisis scores of missionaries and thousands of Chinese Christians made the supreme sacrifice; in the present upheaval the number of martyrdoms has thus far been happily very small. The real animus engendered against the foreigner on both occasions grew out of the malevolent forces which he is supposed to represent. The appeal in those days was largely made to the superstitions of the people regarding the occult powers which the demon-possessed foreigner was thought to wield; the anti-foreign spirit resulting from this appeal showed little discrimination; it was a blind hatred which for the most part succeeded in capturing only a limited number of those who were relatively ignorant and disaffected. In the present agitation against the evils of foreign influence the awakened animus differs from that of the former agitation in not less than three im-

\*An address delivered in Shanghai, April 20, 1927.



portant respects: the evils which have resulted from the foreigner's presence in China are much more clearly defined, the procedure for their removal is far more concretely worked out, and public opinion in favour of the removal of these evils is many-fold more fully aroused to-day than in boxer days. The anti-Christian factor in the situation is also very much more intelligent and discriminating now than then. Christianity is hated now not only because it is thought to be in league with imperialism, but because in the struggle between capital and labour in the West it is believed to have taken the part of the capitalist; the labourer has thus been taught to hate the Christian as he hates the man of wealth. In order to make an ally of the intellectuals the anti-Christian agitator has imported many of the weapons wrought from the struggle in Europe between religion and science. Christianity has, therefore, far more to combat in the present struggle than it had in the days of boxer achievement. The intensity and intelligence of the anti-Christian propaganda of to-day and the fact that many students of missionary institutions, some of whom were supposed to be earnest Christians, have been engulfed in its onward rush, may well give pause to every missionary, and be a point for true discouragement.

In the present situation we might be fairly charged with an unwillingness to face the facts if we failed to give full weight to other grounds for a justifiable feeling of depression. The very suddenness and completeness of the evacuation which has taken place is a discouraging factor of no small import. Out of nine provinces, six of which lie along the banks of the Yangtze, nearly all the missionaries have with little warning been torn from their quiet homes and absorbing tasks, and have been sent hurrying for shelter mainly to Shanghai, Manila, and the Japanese Empire, or have been repatriated. Many of them left with great hesitancy and reluctance, for when they left, there was little local evidence of the presence of forces sufficient to justify such wholesale evacuation. Consular instructions and a growing realization, however, that remaining at their posts might involve many others, both Chinese and foreigners, in physical peril, prevailed at last to bring all but a very few away. In making their escape some have experienced indignities, threats, extortion, robbery, assault, gunfire, and the tortures of being hounded and pursued by impassioned men let loose and armed to wreak a blind vengeance on those who were looked upon as symbols of western aggression. A few weeks ago these same missionaries—probably more than two thousand in all—were peacefully carrying on their schools and hospitals, were preaching the good tidings in village mart, on crowded highway, or from Christian pulpit. They were visiting the poor, counselling with their Chinese colleagues, and serving in a thousand and one unselfish ways the needs of a humanity that surged about them. They have now been rudely torn from the work to

which they were truly devoted and from the companionship of the people they really hold dear, their houses have many of them been looted, their schools have some of them been indefinitely suspended, and others taken over to be run as secular institutions; their hospitals have in some cases been stripped of their technical equipment and made over for un-medical uses; some are still being carried on, pale shadows of the efficient houses of healing they once were. Although many of their churches have apparently been left as yet unmolested, others have been turned into barracks, or offices, or even into stables. Half of China has been denuded, as by a giant tornado, of most of its missionaries and of many of the institutions which they with motives of service had laboriously established through many years of hardest toil. A great catastrophe has overtaken the missionary enterprise in China. Who can help feeling the pangs of discouragement in a time like this?

More disheartening than the mere fact of evacuation is the contemplation of what this fact will probably signify in the minds of the newspaper reading public all round the world. There are multitudes who are asking for an explanation of what seems to be a fact that a vast and well-supported missionary enterprise, built upon the supposedly secure foundations of Christian idealism, by gradual and thorough processes extending through many decades, should have crumbled to ruins in a few weeks' time as the result of a materialistic influence promoted by a mere handful of anti-Christian propagandists over a period of approximately half a decade? Does this mean that the idealism of Jesus is in fact impractical? Does it mean that foreign missions must now be abandoned as an impertinence? Is it true that the Chinese resent the "cultural invasion" of the Christian religion as keenly as they do the economic or political invasion of a foreign government? If the only people to ask such questions were themselves anti-Christian, the situation would not seem desperate. But word is percolating through that even our supporters are being disturbed by similar questions. "Why pour our money into a rathole?" is quoted by a New York friend of mine, in close touch with men who are trying to raise money for foreign missions, as representing a not uncommon attitude among givers. How keenly must this point of discouragement be felt by the faithful officers of our sending societies! To them has been entrusted the solemn responsibility for keeping the home churches aware of our needs and of arousing them to do their full part in maintaining us here. How can they continue to fulfil this responsibility in the face of widespread loss of conviction that the missionary cause is worth while? If they are forced to retrench, where shall they begin? And once begun, where shall they end?

Another point for discouragement is the overwhelming difficulty of the situation into which our fellow-Christians among the Chinese

have been suddenly plunged. The strain of standing by and enduring all that they are likely to be called upon to endure is sure to be very great. Most of them will need to bear the daily taunts of jeering neighbours and of anti-Christian agitators who will charge them with being the "running dogs of imperialism," the "parasites of the invaders," and "traitors to the Republic." Only against determined and unrelenting opposition and persecution will they be able to hold fast their faith. Some of them will doubtless be deprived of their worldly possessions, but they will have no paternally inclined missionary societies to give them new outfits. Not a few of them will doubtless continue to be in peril of their lives for weeks to come, and perhaps for many months. The average Chinese Christian will have no place of refuge to which to fly until the storm has passed, and no surcease from the relentless strain of ever-recurring hardship.

The leaders among the Chinese Christians will have special burdens to bear. Most keenly will they feel the problem of dealing with missionary institutions. The Chinese Christian leader will suddenly be confronting the problem of taking over a great machine. He will probably be forced to run this machine, if he takes it over at all, without anything like as much co-operation in its maintenance as his missionary predecessor has had. He will also be under the serious handicap of having had no such opportunity to secure training for carrying his grave responsibilities as the missionary before him had who was able to draw on the experiences of others, who in turn had built up their experiences through long years of grappling with the grave problems of administration. The fact that the number of experienced leaders is relatively small only multiplies the difficulties the few will face in salvaging the institutions which the missionaries have created.

The leaders of the Chinese Church will also have overwhelming burdens to bear in solving the major question of how to develop churches which will have vitality enough to outlive the present storm, and thrive. The chief question will no longer be that of the "color" of the Chinese churches; it will be a question of the very life of these churches, a life which must be maintained in an atmosphere which may perhaps be more fully permeated with poison gas than any other atmosphere an infant church has ever breathed.

Although there was a period of depression following the boxer outburst, based on the havoc that had been wrought and the lives that had been lost, yet as a rule the missionary societies of those days felt a strong urge promptly to reoccupy the territory temporarily lost. The keynote of the period which followed was one of expansion. The number of missionaries rapidly increased and the blood of the martyrs proved once more to be the seed of a new and larger Christian community. There was a correspondingly rapid and almost phenomenal growth in the material equipment of missions, especially



in buildings devoted to medical and educational purposes. In some of the larger cities colleges and hospitals of a cooperative nature sprang into being in response to the plea that both economy in administration and quality of service would be greatly improved by various missionary societies pooling their common interests. The missionary in the post-boxer days felt a new lease of life. He was conscious that he was more needed in China than ever. The tasks to which he addressed himself seemed bigger and more worth while than these which absorbed his interest in earlier days. Generally speaking old objectives and tried policies seemed adequate for new days. The chief demand was to enlarge their use and thus to increase their output. The call was to advance along lines already laid down and to do a work commensurate with the larger opportunity.

The future which we now confront is quite a different one. Policies which have for decades been accepted as sound must now be restudied. Neither the missionaries, nor the societies which sent them, can any longer take these policies for granted. A missionary revolution has taken place. The functions of the mission and of the missionary call for radical redefinition. It is plainly obvious that the missionary cannot return to a position similar to the one he has previously occupied, nor ply his trade with the same implements he has used in the past. It is far from clear at the present moment what his place can be. He confronts forces which are vaster and less easily harnessed than those with which he has been accustomed to work. He does not know whether the interest of the churches which have sent him will be sufficient to maintain him for a future period of service. Somehow he feels that the foundations underneath his vocation are slipping and he knows not what the future holds in store. Little wonder, then, that he is tempted to feel discouraged!

Putting all these points of discouragement together gives us rather a dark background on which to paint our picture. The encouraging aspects will need to be fairly bright, if they are to be visible, and they must be of colors that will not fade if the picture is to give us hope. Let us see what can be done.

The first bright pigment into which we dip our brush is that of the beautiful spirit shown by many of our Chinese Christian friends in this time of need and even by non-Christians, and total strangers. Story after story has been wafted in of the way in which they offered shelter, brought food, paid ransoms, spoke the quieting word, assumed heavy responsibilities, prayed and served, and even risked their lives—all that their friends the missionaries might escape from danger. "Greater love hath no man than this, that a man lay down his life for his friends." The story cannot be fully told as yet, of how some of these faithful ones have been watching over their flocks of fellow Christians, by night and by day, to see that they are shepherded in their hour of trial. Some missionaries in one of the large communions

in East China have yet to hear of a single Chinese pastor of their denomination, in the entire area of the Chekiang and Kiangsu provinces, having failed to stay true to his calling during these recent weeks of great anxiety. Every individual instance of a Chinese rising to the height of his privilege as a Christian and demonstrating the Christ-like spirit in this time when sinister forces are rampant will be an adequate justification for the toil which has been spent in transplanting that spirit to Chinese soil. That time will give us abounding proof of the reality of the Christian faith of many we confidently expect. This is our first ground for encouragement.

As in the past persecutions wherever they have occurred have usually tended to burn the dross out of the persecuted Church, so in China this present ordeal is almost certain to make for the purification of the Chinese Church. The insincere, the double-minded, the unscrupulous will for the most part eliminate themselves; many of the fearful and the weak may fall by the way; but those who remain true to Christ will be strengthened in their faith and be drawn closely together, as were the early Christians in the catacombs, until their very devotion to each other will become the Church's best apologetic. A church thus purified will be in a far better position to enter upon the responsibilities of self-determination than ever before. A Church so tested can safely be trusted by the Church of the West. It is this Church which craves the spiritual fellowship of the missionaries. This, then, is our second ground for encouragement.

While the presence of missionaries has been needful in the past as a means of introducing and exemplifying the gospel of Christ to the Chinese people, and the vastness of China's population has justified their coming in large enough numbers to develop centres of light in all parts of the country, yet their very numbers, and especially their concentration in large units in certain so-called strategic centres, have brought with them an attendant embarrassment of no small magnitude. Wherever Chinese leadership has appeared in church or school it has usually been obliged to struggle against the great handicap of being hopelessly in the minority. Even the most courageous among these leaders have found it difficult to give free expression to their convictions in the presence of an overwhelmingly foreign administrative body. Their diffidence has doubtless been in part due to their eagerness to learn all that their foreign colleagues have to teach them, and to give their methods of work a full trial. But in their heart of hearts they have often felt that the foreigner is after all a foreigner, that he views each problem more or less from the angle of his own social and religious inheritances, that he only partly understands the psychology of the Chinese, and that there is little use trying to get him to see things differently. With this underlying assumption in their minds the Chinese leaders have been compelled more or less to take the attitude of making the best of the situation, by letting the

foreigner have his way for the time being, and by biding their time for making the changes in procedure which will more nearly accord with Chinese habits. But have not we missionaries often been slow to appreciate the embarrassment of our Chinese colleagues though sincerely eager to give them fuller opportunity to exercise their powers of leadership? As a concrete illustration I remember learning not many months ago of the experience of a leading missionary friend who was the administrative head of an important aspect of work; for years there had been associated with him as members of his administrative committee the most gifted from among his missionary colleagues who were interested in his particular line of work; this line of work was also one in which not a few of his Chinese colleagues were interested; and my friend truly desired to see them share responsibility for the work; he first began by asking them to help him in some of his particular projects; out of loyalty to their spiritual father they did what was asked of them, though not always with much enthusiasm; later, realizing that he needed to develop in the Chinese a sense of proprietorship, he invited first one, then two, of his Chinese associates to sit on his administrative committee; finally, in desperation, he appealed to a visiting Chinese Christian, whose name was known to Christians all over the land, for advice as to how he might develop the Chinese leadership he so desired for his particular line of work. After getting the facts before him the visiting Chinese said something like this: The Chinese will not assume major responsibility until they feel that the work is theirs; they will not feel it to be theirs, so long as the dominant element in your administrative group is foreign; nor will they feel it to be theirs if the Chinese element is appointed by the foreign; my advice is, scrap your present organization; make a new organization in which the Chinese will have at least a majority voice; refuse to be a candidate for election as Chairman; and place all the facilities of your old organization at the disposal of the new one, and you will have joy in seeing "your" work become "theirs," with a richer fruitage. But my missionary friend became exceedingly sorrowful, for the riches of years of experience, and not a little money hardly gathered, were invested in "his" work, which he feared to see get so quickly out from under his more experienced control. I recall another instance in a work originally somewhat similarly organized, in which the missionary ultimately succeeded in turning over the whole control to a committee almost entirely Chinese, which in turn insisted that the missionary remain the chief executive officer; but the Chinese committee so fully deferred to the missionary's viewpoint that he became painfully conscious that they looked upon the work, after all, as not really theirs, but his. He thereupon resigned his executive position; but it hurt the committee's sense of obligation and loyalty to the missionary to accept the resignation; and there seemed no way out of the impasse, until a crisis in the head



office of the missionary led to his recall for service there. Immediately the missionary had left the field, the way was cleared for the Chinese committee to put a Chinese into the chief executive position vacated by the missionary, and the work of the committee from that day went on from strength to strength. The opportunity afforded to the Chinese on a small scale in this last incident is now offered on almost a nation-wide scale by the present upheaval. The Christian movement in China has at last been freed from certain handicaps in the realization of its autonomy inherent in the too great proximity or the excessive concentration of foreign missionaries in centres and in types of work where latent Chinese leadership is ready to take the reins of administration into its hands. Surely this is a third ground for great encouragement.

Not alone in the matter of leadership have the Chinese Christians felt the embarrassments of our presence in their midst, but in other realms as well, as, for example, in the denominational differences we have imported. We recognize that these differences are for the most part utterly meaningless to them, yet in the efforts which we missionaries have made, in partnership with our Chinese colleagues, to consolidate into larger unions various denominational bodies, the Chinese have become confused and almost disheartened by the bewildering problems which we have raised in the process. How often they have sighed for the liberty they now have to effect their church unions along lines adapted to their own ways of thinking and working, we shall probably never know. Our absence, even though temporary, coupled with the common tasks which in the new situation will tend to draw them together, may furnish the atmosphere and the incentive for making unions, local, regional and national, which will enable them more effectively to apply their united strength to the solution of the religious problems they confront, better than any device we missionaries have yet invented or even imagined. In fact, the process has already actually begun; it will surely continue with accelerated growth. Take another example, the so-called "indigenization" of Christian worship in China; we missionaries have recently been waking to the fact that the types of worship we have introduced are ultra "foreign"; we have over-magnified concerted acts of "congregational" worship, with what appears at times to our Chinese friends to be an almost military rigidity; even our hymns carry much of the martial flavor; but we have forgotten that these are largely accidents of worship, which grew up with the civilization in which our western Christianity developed. The Chinese have often asked, Why should the religion of Jesus, who emphasized the individual in all of his work, and helped him to find ways to express his dependence on God and his love for fellow-men in personal ways, be brought to us in a form which emphasizes uniformity in group actions of worship and service? But they have not felt free to alter the "old custom" which the missionary

has introduced, of a fixed hour of worship, the singing of western tunes, the standings and sittings and kneelings in unison, as if under a drill-master, the listening to long prayers and longer sermons, and the sudden evacuation of the house of worship at a given signal at the end, as if it were a prison from which it were a joy to be free for another seven days. The time has now come, however, when fresh experiments can be made in discovering ways in which to worship God more worshipfully, according to Chinese ideas of spontaneity and prayerfulness. Time fails us to enumerate other realms in which the Chinese Christians will now be free to find better ways of expressing their thoughts of God, their loyalty to Him, their passion for Christ's kingdom, and their visions and aspirations. That they are at last free from any limitation which our presence may place upon them to do all this, is yet another ground for encouragement.

Last among the grounds of encouragement which I am trying to bring out, though I do not think it by any means the least, is the opportunity and the challenge which the present emergency offers to us as missionaries to rethink our missionary policies and to rebuild our missionary programme. Just as the great fires of modern history have made it possible for more beautiful and better-built cities to rise from the ashes of those that were destroyed, so out of the havoc which has already been created and may yet be made more complete, there may emerge a far better and more useful Christian enterprise in China than would have been possible without so great a cataclysm. Let us stimulate our thinking by concrete illustrations of some aspects of this challenge.

In conferences which some of us have shared, even within quite recent months, we have been conscious of certain limitations to our thinking: sometimes "settled policies," handed to us by the societies we serve, have been laid down as basic assumptions on which we were to construct our further thought; sometimes commitments which had been made to our immediate predecessors, or to sister organizations, or to members of our own group, were held to be inviolate and therefore not to be questioned; sometimes it was the nature or degree of our involvements in institutions, which were running concerns, that halted us in our thinking; in some cases not so very long ago, we were told that our home constituencies would not stand for innovations along specified lines, or would be unwilling to permit us to consider any radical changes in the methods of dealing with properties or funds; most of these limitations have now been swept away by the mighty movement of events beyond our control and we are free as we have never been before to probe our problems to the very bottom.

Here, for example, are some of the problems to which we are now challenged to give our best and most prayerful thought:

In our past relations with our Chinese fellow-Christians have we been guilty, consciously, of any attitude of social superiority? Have we made it at any point difficult for them to become our intimate

friends? Have we dominated their thinking or ridden roughshod over their preferences? Have we expected sacrifices of them that we would not have gladly made had we been in their places? Have we given them the same liberty to carry responsibilities that we have ourselves assumed? In what respects do we propose to mend our attitudes in the future?

In the emphasis which we have been placing on the development of strong institutions, have we done so at the expense of the spirit and the life which are needed to make these institutions worth while? Have we planned these institutions with a view to their adaptability to Chinese management and to continued fruitfulness in the Chinese community? What steps have we now to take to ensure such adaptability in the future? What contribution have we to make in helping to bridge the great gap between the institutionalism we have built up and the life of the Chinese Church?

In the matter of the relation of the missionary societies to the Chinese Church and to other Chinese Christian institutions how can the necessary readjustments be wisely and promptly enough made to ensure the highest degree of helpful co-operation in the future? How can we best help to prevent Chinese Christians from becoming engulfed in the onrush of the tidal wave of materialism?

As individual missionaries how do we propose to test our fruitfulness in the coming days? Will statistics of activities have the same place in our letters, reports, and conversations, as they have had in the past? Is our conception of a "man's job," or a "woman's job" in the missionary enterprise to remain the same as before? Must we let loose our pent-up western energy in ways similar to those we have hitherto felt necessary, or can we find other less aggressive ways in which to sublimate our executive powers, which shall be more in keeping with letting the Chinese also have full opportunity to express their urge for leadership?

What shall be our attitude to the very difficulties and discouragements which we have just considered? Shall we allow them to depress us continually, or shall we fix our vision on the brighter parts of the picture, and on the task ahead which challenges us? The attitudes we take, the motives to which we respond, the spirit we radiate, will all have real effect on those with whom we have relations. By our attitudes we shall be helping or hindering the Chinese about us, our fellow missionaries, our friends in the home lands, and our leaders, the missionary statesmen of the world, as they seek to solve the pressing problems of the new age, an age on ages telling. We here are being given a share in helping to prove whether or not the Christian culture which we represent can outlive the international strains of these difficult days. The issue is more than that of the survival of missions. We are now in the lime-light in the prolonged struggle between a civilization based on force and one founded on brotherhood. To be living in China at this time is truly sublime.



## Village Evangelism

NETTIE MABELLE SENGER

### V.—WORSHIP

**I**N these days of scientific emphasis worship, as well as many other things, is being re-evaluated. There was a time when it was thought that religion consisted in social reform; some socially-minded Christians minimized worship. But the expectations of those days are being overthrown and it is now seen that they are inadequate. If men are to love there must be a personality to love. If men are to give their lives in sacrificial service there must be one worthy of such sacrifice. In short, in these days of interest in science, many are again seeking the abiding values found in worship.

History throws some light on the value of worship in the past. Worship meets the same human needs in all ages, namely that for perfection and that for happiness. Man has always reached, and still reaches, after someone greater than himself to reverence and adore. Often, however, he substitutes for the light of God the reflected light of another man and thus fails to get in worship what he seeks. The world uses and re-uses phrases once vibrant with real devotion but long since dead, because the same thought has, in succeeding ages, been phrased in different words. When worship expresses itself in dead phrases it does not stir the heart nor bring growth to the inner self. Even words of experts, though beautiful, if they do not express present soul needs kill worship and communion with God. The historical personalities whose words we quote in hymn and prayer, worshipped devoutly and in extraordinary independence and humility. They saw with their own eyes and knew whom they believed. But if their words do not express our needs we cannot use them in our worship.

Worship is, among other things, a quest for happiness springing from something very deep in man. It is in worship that we realize the secret peace of which Jesus spoke and which the world can neither give nor take away. Worship is the *true dynamic of service*. One who worships will be able to contribute greater service and develop a greater personality than the one who does not worship. This is the reason social service is not enough; we need communion with God also. We must be as earnest as the great worshippers of the past have been and as willing as they were to pay the price of utter devotion. Do we desire that our prayers for the villages be answered? If so are we willing to pay the price of being really helpful to those for whom we pray? The price may involve more than we have realized and we may be called to go farther than we had planned. Our hearts must be tuned to hear God no matter in what age we live, if we would come to the greatest realization of ourselves and be worth something to the

world. Science is not enough; our spirits must live in tune with God. This tuning of the heart to God is accomplished in worship.

Worship is a LIFE, not a ceremony. A fellowship is created in the worshipping group through a common spiritual experience. This experience should take in all of life. Such spiritual experience must be social as well as personal. Worship must include these two aspects of life if it is to keep the experience of the worshippers alive and growing, and lead them to penetrate ever farther into the secrets of the spiritual life. In worship life is evaluated in an emotional setting. It is religious experience in reflective thinking. That one waits in adoration before God, drinking from the fountain head and gaining that which will enrich and deepen life.

Forms, ritual, and ceremony should not be mistaken for the real worship of which they are but the vehicles. No particular form or forms are necessary to true worship.

Religion has to deal with a real dynamic self and in the experience of worship the needs of this growing self should come to their fullest expression. It is thus the desires of this SELF are refined and strengthened.

The great task of this age, especially in the villages, is to reconstruct the social order and remake it so that every personality has a chance to live and develop without harm to any other personality. To meet all these needs and reconstruct the social order there must be a purification of motives and a strengthening of will. These are achieved nowhere to so full an extent as in worship. There is a call for a change in worship to meet these needs, not in the use of forms but in the popular understanding of worship. To lead worship an able leader must voice the changing moods and formulate the growing convictions of all the worshippers. In the villages the leader must help the people discover themselves. He must not control, dictate, perform or direct the service; rather must he stimulate, conserve, interpret the moods and thoughts of the group. In worship the village people must be helped to attain the power which will enable them to achieve the ideals they have acquired, for in worship the Christian should live above everything mean and petty. Worship is the greatest factor in character building. One hour of real worship is worth days of struggle to accomplish.

If the village group wants to sing, what should it sing? If it wants to pray, how should it be done? If it wants to sit in silent meditation, how long should this last? All forms must be based on fresh experiences in real worship. The evangelist must sense the worshippers' needs and lead them into worship entered in real communion with God.

It is in worship that Christ can best show the value God puts on man: a value which makes their worth superior to that of any external thing. When men realize this high evaluation and their intrinsic worth, their life will be changed accordingly, and they will proceed to make adjustments that they may have a healthy growth in the new life. For this they need the assistance of a strength beyond their own in order that growth in the life may be achieved.

Village folk do not know how to evaluate their own lives. They do not know how to live their highest. They do not know how to develop their inner spiritual self. They do not know how to worship. Their teachers must learn their social as well as their personal needs and help them into a life of worship where their personalities, their strength and their wills may, in the presence of God, come into their own. This, to my mind, is the evangelistic problem of to-day in rural China. If religious leaders can stimulate a growing spiritual experience through worship and bring it into vital touch with God where its known needs are intelligently met and where the soul is brought into a knowledge of other needs and is consciously inspired to reach after the higher ideals, they will have accomplished a task of tremendous importance for the villages. Such spiritual leaders must needs understand the thinking of the people, know their experiences in political, social, economical and religious life and know how to bring a people with such a background into the highest of their possibilities as known in Jesus Christ. No need in China is more vital and no work more lofty.

To achieve this end and teach the people to worship truly will eliminate the problems of the indigenous church, self-support and Chinese leadership. For if men are brought into God's presence through worship, and led therein to a realization of themselves through consciousness of the value Christ puts on them, they will assert themselves in a different way and enter a larger world. This method both puts a goal ahead of them and shows them how to reach it. It makes them able to re-evaluate their own worth, and that of their fellowmen. As they thus come into the presence of God and worship they will re-adjust themselves and come into harmony with the infinite. The resulting experience will be profound. Through it the villages as groups will be brought to Jesus. To achieve this is the SUPREME WORK OF THE MISSIONARY. If through an understanding of Christ the great ideals of China can be realized and the truth in them related to that in Christianity, a wonderful gain will result for China. But the villages must have a vision of Christ and become acquainted with him before they can move forward along these lines. These things cannot be achieved except in true worship and communion with the Father. The village evangelist has a great work in helping the largest part of China's population into this abundant life.



## Facing The New Situation of The China Christian Movement

STENOGRAPHIC NOTES OF INFORMAL CONFERENCES HELD IN  
SHANGHAI, FEBRUARY 28, MARCH 1 AND 15, 1927.

### I.—DEVOLUTION

THREE informal conferences of Chinese Christians and missionaries were called by the sub-committee of the National Christian Council on Church and Mission administration. More than forty missionaries, representing different denominations were present. Dr. C. Y. Cheng served as chairman of the conferences.

In the opening statement of the first Conference held on February 28, 1927, Dr. Cheng said in substance: Questions of devolution, independence and indigenization, are the preliminary rather than the real problems facing the Christian Church. They are efforts to save the Church from a bad situation. The real problem is the establishment of the Kingdom of God. This problem Chinese Christians and missionaries must face together, trying to reach a mutual understanding, working together for a joint solution, and seeking practical means for putting it into effect. We should not be too much influenced by the present national crisis or by local conditions. It is a problem of great complexity but it is not insoluble.

Bishop Birney spoke of the problem of devolution as more difficult than many realize. It is in a sense a re-making of the ecclesiastical map of China. We are faced with one hundred and thirty overlapping ecclesiastical states which must be brought into harmony. The great problem is how to organize and administer our church life so as to cause the Kingdom of Heaven to come more rapidly in China. Seventy-five percent efficient Chinese leadership is more effective than a hundred percent efficient foreign leadership for developing the future life of the Chinese Church. The present situation involves danger of precipitate action. The question constantly before us is how the responsibility for the Chinese Church may be transferred from the missions to the Church itself. We need to face frankly two aspects of this question. First, just what do we want to do? Second, what is actually involved in doing it?

Rev. Z. T. Kaung stated there are two ways of looking at the present situation. First, as a spiritual revolt in which the Chinese Church is grasping for power. This is not a true estimate of the situation. Second, as a sign of life and growth in the Chinese Church. Chinese Christians feel they must do something but do not yet know what. It is a time of hope because it is a time of co-operation.

Chinese Christians and missionaries must build the Chinese Church together.

Mr. E. E. Barnett said: We are facing the problem from the standpoint of the one hundred and forty missionary bodies asking the Chinese Church to adapt itself to them when we should be deciding first what is best for the Chinese Church and asking the missionary bodies to adapt themselves to it. The real desire of the Chinese Church is that we merge the missions in the Church. It is not so much how much power the mission has, but the fact that there is a foreign body in control within the Church that concerns the Chinese Christians.

Other points noted by other speakers were: the varying degrees of ecclesiastical authority vested in the Chinese Church and in ecclesiastical bodies in the homeland raise a serious problem: that devolution cannot be settled wholly by missions on the field, the home boards and church constituency at home each have a part in it: that it is a question whether the forms of work which we have developed must continue: there is a very real difficulty in seeking to turn the control of Christian work over from a large body of trained missionaries to a small body of trained Chinese leaders. There is danger of placing upon the Chinese Church a load impossible for it to carry. On the basis of the present division of the field in China among a hundred and forty different missions, the problem of a united Chinese Church seems almost insoluble.

At the request of the chairman Mr. T. Z. Koo spoke of the question of devolution as it presents itself to the minds of some of the Chinese Christian leaders.

#### MR. KOO'S SPEECH

"I wish to make it clear in the beginning that I am speaking for myself alone and not for any organized group. I desire to interpret from the Chinese side the thoughts of some who have been trying to face the problems involved in 'devolution.'

"There are three preliminary questions which have been more and more coming to the front in the consciousness of the group of Chinese Christians which I have in mind.

"1. What is the real contribution of Christianity to China and to Chinese life? It is easy to answer this question in terms of educational, medical or other institutional work. But this is not the kind of answer we are seeking. We are almost ruling these out. What we desire to know is, what religious (spiritual) contribution can Christianity make? This question we have not yet answered to our own satisfaction. And without an answer to this primary question it is difficult to be interested in questions of 'transfer of control.' We are trying to work out an answer that will give us the driving force of conviction.

"2. The Christian Church in China is an institution in which we Chinese Christians do not feel a sense of proprietorship. For instance, I was trained in the Anglican Church, but I do not feel that the Anglican Church is mine. Under the influence of this consciousness we make little effort to know what the problems are because they are not ours; we have also little interest in the question of the transfer of authority.

"3. We see large mission institutions, representing much property, all organized on an economic basis far above anything the Chinese Christian group can carry. The present economic strength of the Chinese people is inadequate for the carrying on of these institutions. Why do the Chinese not desire to take over the administration of these institutions? Simply because it is a matter beyond their power. Therefore when you ask a Chinese Christian about the transfer of these institutions he can only give you certain answers. You see the same limitation in the kind of answer a Chinese Christian will give to a missionary who informs him that his Consul has ordered him to evacuate and then asks for advice as to what he shall do. There is but one answer the Chinese Christian can give, that is, 'Go.' In devolution we are dealing with a similar mental attitude. The Chinese feel the time is approaching when they should take over the administration of the Church work but they do not dare to do so.

"From the standpoint of the missionaries the whole question of the transfer of administrative responsibility is complicated by one or more of four mental attitudes. (1) Missionaries connected with this or that institution have such a love for it, have so great a pride in it that they cease to think in terms of the personalities involved, and think only in terms of the institution. They are trying to fit men into the institution rather than fit the institution to meet the needs of the men. When they think of turning such an institution over, they immediately wonder if it is safe to take the risk. (2) It is very easy to come to love one's position and the power it brings so that we are very reluctant to give them up. Take, for instance, the position of the principal of a school who says, 'If this school cannot be run in my way and according to my ideas it ought to be closed.' I do not see how one particular Christian or group of Christians can set themselves up as the sole judges as to what ought to be done under such circumstances. People who have come to hold a certain position seem to feel that the whole responsibility rests on them. (3) We easily get into a rut in thinking, especially those of us who are past forty. We refuse to recognize that a new start is possible at some point. We cannot see outside our own rut but are content to be comfortable in a well-oiled groove. Thus when any change is proposed we immediately begin to balance difficulties one against another. (4) Are we not in danger of yielding to a certain insidious satisfaction connected with the sense of 'giving'? This



may be phrased somewhat as follow, 'We are the givers, others the beneficiaries of our gifts.' When we are asked to make the work a joint enterprise in which we share it with others in contrast to this attitude, we become conscious of a distinct sense of loss.

"To come now to the subject of 'Devolution.' I do not think of this as 'handing over' this or that distinct piece of work. We must on the contrary regard the work as a joint enterprise. We must stand together and try to preserve what we now have rather than continue to worry over the problems involved in turning it over from one to the other.

"There are three points around which my thinking on the question of devolution revolves:

"1. Are we willing, whether missionaries or Chinese, to take what we have in personnel and organization and make a beginning with that to build a Chinese Church? For example, if I may be permitted to use the Y.M.C.A. as an illustration, when we start a new work we take the best group available as a board of directors and start with that. We do not wait ten years until we get the sort of men we want but begin with what we have, and gradually things begin to happen. We are trying too much to judge this question of transfer by western standards of efficiency. Some missionaries say, 'If we attempt to start with only what we have our institutions will be in danger. There is likely to be less efficiency, much waste, etc., Hence the Chinese hesitate to undertake these new responsibilities. We have arrived at a point where we must take the risk of mistakes, waste and even loss—it is an inevitable part of the process. We need to remember that with all the western efficiency involved we have not been able to save our institutions from the present crisis. Had we not better lose some of them in an experimental effort to discover better methods?

"2. I do not say that denominations must go, but I do not stand for them. They are a real problem in meeting the situation. I wish we could take a few large cities and use the city as a unit rather than the mission, making the experiment of working together to face the whole situation. If we can face this problem together, with all it involves in men and money, then Chinese Christians will be able to believe that missionaries are really sincere in saying that they have no interest in perpetuating their missions.

"3. Or again we may take certain of the work as units, and think in terms of the whole nation or of a whole branch of the work. For instance, take education. The large universities are too big for the Chinese to think of taking over now. Why not relate all the educational work of the Church in one programme? Why not try to find out where to bury or where to build up. Can we not find a way to make the problem of support much easier? Why not sell off part

of the large property of some institutions and endow the remainder, or another institution so that the work may be carried on efficiently? This will not be possible until we can look at the whole Christian educational work as one problem.

"There is, finally, very little hope of solving the question of devolution if we depend on human wisdom. We see God using agencies of His own to force us to make the turnover of which we have been talking so long. He may have to destroy some who are unwilling to work with Him but He is working and hence we need not despair."

In answer to questions Mr. Koo made the following statements:

Ques: Is the difficulty as to the contribution of Christianity a difficulty in definition only or is it a question as to the reality of the contribution?

Ans: We are thinking of the contribution of Christianity not from the point of view of institutional work but from that of the distinctively religious contribution. In China the idea of God is distant and impersonal. Christianity shows God as an intimate spiritual personality seen particularly through the manifestation of Jesus Christ. This is a partial answer. We are still working on it.

Ques: Why has Christianity made so little impression after over a hundred years in China?

Ans: Ordinary people miss its real point. They see only hospitals, schools or other good deeds of Christianity. Much of the present teaching and preaching does not touch this central fact of the real religious contribution. Of a hundred and twenty questions asked by students about Christianity all were on the fringes of Christianity, not one on the central point.

Ques: Recognizing the dangers in institutional work, do you mean that it should be given up or used as a field of work for the Church?

Ans: Many changes are needed but it need not be given up. Inherent in the present system of mission administration there is real danger in two directions. First, in developing parties and cliques. These are more likely to arise in Chinese organizations. Any group wanting to rise in your system complains against authority. One group opposes another in striving for your favour. Second, in developing the type of leadership not really independent in thought and action. Under present conditions when responsibility is thrown upon them they cannot respond. Hence the sooner we change the present system of administration the better. If we try to continue the process of devolution through the present system we must wait for years to develop a real leadership.

Ques: Is there a growing conviction on the part of the Chinese that Christianity develops the finest type of character? Many missionaries would fix on this one point as the real contribution of Christianity to China.

Ans: Speaking for myself, I have a clear conviction that Christianity does produce a God-like character. Confucianism, with its idea of harmony, was not a foundation for perfect humanity. There is no manifestation of God or of God-like qualities such as are seen in Jesus. In the Gospels we see not only Jesus but God in Jesus, that is God Himself.

## II.—EDUCATION

Dr. E. W. Wallace, secretary of the China Christian Educational Association, reported informally for the educational group. He said in part: "The educational problem is at once simpler and more difficult than the ecclesiastical. It deals with matters in which Chinese ideals are as high as those of westerners. The Christian Church is a new idea in China but education is not. The Government has taken action involving very rapid decisions in mission education. Educational authorities have concluded that all education must come under government control. There are two theories of the control of private schools. One is that adopted by the U.S.A. in which private schools are practically not under the control of the Government. China has chosen the other line, that is, government control of all forms of education. I think China, with fifty to sixty million children to train for republican citizenship, has made a wise decision. She will undoubtedly make mistakes and will be forced to make many changes in present plans.

"There are three points on which the minds of Chinese educationists are made up. Whether we approve them or not it is unwise to oppose. First, Government control of all education. Registration of all schools will undoubtedly be enforced as soon as the Government has the authority to do it. Second, all schools must be under Chinese administration. Third, there shall be no required religious teaching or exercises. Many educationists do not favor this third point, but the general conviction of Chinese educators, Christian and non-Christian supports it. The fact that registration is in some cases locally impossible will not ultimately affect the situation. Sooner or later we must register, and when we do we may expect that it will be under educational regulations determined by the central Government. Transfer to Chinese administration has become an immediate question. There must be a Board of Managers, the majority of which is Chinese and there must be a Chinese principal. The main question is how under these conditions we may secure the continued Christian character of the schools or, in other words, how



will these boards of directors be related to the Church? There are two ways. First, an independent board, all of whom must be Christian. Second, a board directly related to the Church.

"The history of missionary schools shows that they were largely under the control of a single missionary at the beginning. Later they became related to the mission station or to some body representing the mission. Need we go over the same ground in transferring the control to the Chinese Church?

"One important question is, To what body shall we make this transfer? To a local board under a general board within one church or to an inter-denominational board? There is a real danger of schools coming under church bodies composed of men not trained for education. We do not believe that the standards of the schools should be lowered for the purpose of relating them to the Church. It is possible to secure boards which will get the services of the best educationalists, men and women, in the Church. The problem is to see that the schools are so linked up with the Church that they will not be allowed to drift away from it."

### III.—THE MISSIONARY AND THE CHINESE CHURCH

#### At The Conference On March 15th

Rev. D. W. Lyon, D.D., spoke as follows introducing the discussion on "The Relation of the Mission and/or the Missionary to the Chinese Church."

"In approaching this subject I feel that there are several considerations which need to be kept in mind as a basis on which to work out the future policy of the missions regarding the functions of the missionary. I have in mind particularly four attitudes which I believe that we as missionaries should take.

"In the first place it seems to me desirable that we should recognize that the problem we confront is not a simple one to be solved with a single solution. The ramifications of the problem are so many and the implications so complex that we are challenged to give not hours but days and weeks to their consideration. In fact some aspects of the problem may well occupy some of us the remainder of our lives. The matter of making the right adjustment between the mission and the Chinese Church is not one that is purely administrative. It involves more than mechanical technique or the charting of relationships. Its roots lie in the very essence of Christianity itself. We cannot reach a satisfactory conclusion as to how the adjustments should be made without rethinking the fundamental questions which enter into the Christian way of life.

"In the second place we as missionaries need to adjust our lenses so as to see clearly what factors in the problem are due to past policies

for which we as missionaries and the organizations which we represent are primarily responsible. We must recognize that many of the embarrassments under which the leaders of the Chinese Church find themselves are due to arbitrary and imported standards of efficiency and methods of work for which the missions themselves have been primarily responsible. I refer not merely to the matter of the scale of expenditure of funds, but also to the type of organization for which we have stood and to the nature of the enterprises which we have promoted. Many of these are so foreign to Chinese habits of life that our Chinese associates find not a little difficulty in taking them over. We cannot say to them, 'Here is a running concern which we now hand over to you to continue to operate without help from us.' We must as missionaries assume a teachable attitude of entire readiness to re-evaluate the policies which have obtained in the past. We must be willing to see that possibly some of these policies have been wrong from the beginning and even where we feel convinced that they were once justified, we must be ready to acknowledge that they no longer fit the conditions under which the Chinese Church must work. We must, therefore, be ready radically to revise our own thinking on missionary methods and be willing to see the methods which we have cherished in the past set aside and others, better adapted to Chinese psychology and the present-day needs of the situation in China adopted. And in all this it is for us to take the initiative in seeking light from every possible source, especially from our Chinese associates.

"A third attitude which I feel we as missionaries need to take is that of avoiding putting the leaders of the Chinese Church into the embarrassing position of having to ask for what they ought to have. Apart from the racial factor in the situation it is not sound psychology that we should insist on the initiative being taken by those who are responsible for the leadership of the Chinese Church. We should anticipate the need of the Chinese Church for a larger share in the control of the personnel and funds which are available from abroad and should give them this control faster than they themselves desire it. Only by such a process will the Chinese leaders be able to secure the experience which will enable them effectively to take complete control.

"In the fourth place I feel that we should avoid an attitude which can in any sense be called a patronizing attitude. It is so easy for a benefactor to assume a patronizing attitude toward the recipient of his benefactions that we as representatives of the mission are in danger unconsciously of taking such an attitude. The more we insist on the fulfilment of conditions in the allocation of missionaries to their work and in the use of funds contributed from abroad the more we interfere with the morale of the leadership in the Chinese Church.

On the other hand the greater freedom we give them the more likely are they to grow in their ability to carry the added responsibilities wisely and fruitfully.

"Assuming the four attitudes as a background for our thinking on this important subject I should like to make the following comments on the functions of the missionary during the next period.

"As a rule it is, I suppose, true that most missionaries are dominantly extravert. If this were not so they would hardly have made the great venture which has brought them to China. We missionaries have come with the conviction that we have not only a message to deliver, but a work to promote. Our normal life is that of making plans and putting these plans into execution. We have, however, reached a stage in the development of the Chinese Church when both individually and as a group we need to curb this tendency to express ourselves in promotive enterprises in order to give ourselves much more fully to those aspects of the work which are not so distinctly promotive in character. It may be difficult for our friends who have had a share in making possible our coming to China to see how it will be right for us to be satisfied with so relatively an inactive life as is implied in the present situation. There will be friends who will say to us, 'You are too big a man or too big a woman to be frittering away your time doing nothing.' We shall not only need to change our own evaluation of the relative importance of activity, but we shall probably find it necessary to give some careful attention to educating our home constituency in the same direction. Our function as missionaries will more and more be that of advisers and friends rather than of administrators and promoters. To put the situation quite concretely, I feel that there are four specific functions which we as missionaries must fulfill in the coming days.

"First, we must learn to enter more intimately than ever into the life of the Chinese Church. We must test our daily efficiency by the degree to which we have been able to have intimate fellowship with our Chinese friends and associates. We must be willing to pay whatever price is necessary to secure this relationship of intimacy. It will cost us much time which, according to our former standards of efficiency, may seem to be wasted. It will mean transferring our attention from organization to individuals. It will involve placing a larger emphasis than ever before on purely personal relationships. I sincerely believe that our largest usefulness will come along the path of unobtrusive and unselfish friendship.

"Secondly, we shall need clearly to keep in mind as our ultimate objective the discovery and development of the leadership which the Chinese Church needs. We cannot develop leaders except as we succeed in enthusing them over the carrying of specific responsibilities and help them in analyzing their experiences in fulfilling these tasks. The leadership of the Chinese Church will grow, not in proportion to





Driftwood Gleaner,  
near Chungking,  
Szechuen

*Photo by W. R. North*



Graduates, Girls High  
School, (W.F.M.S.)  
Chungking, Szechuen

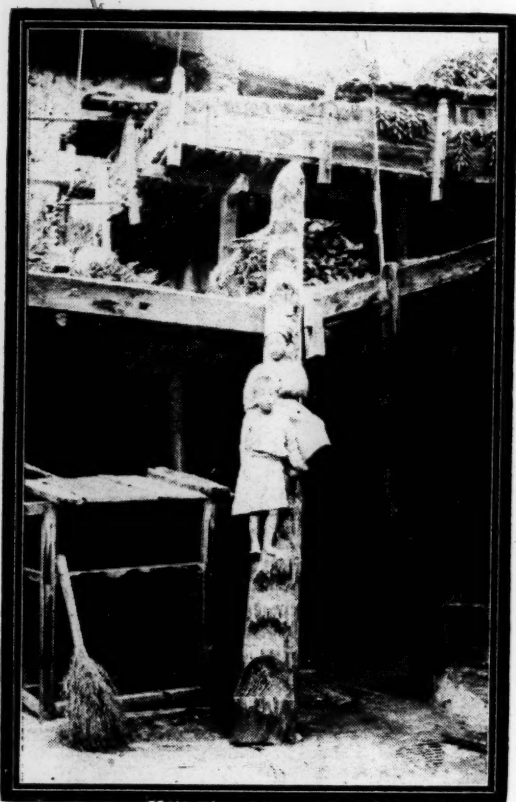
*Photo by W. R. North*

The Old and The New.



Mountaineer's Family  
Szechuen

*Photo by W. R. North*



Tribesmen's Housetop,  
Szechuen

*Photo by W. R. North*

They Who Wait!

the amount of work we ourselves do for them, but in proportion to the degree of intelligent participation in actual work which the Chinese themselves undertake. They will learn to lead by actually trying to lead and our part is to help maintain their morale and guide them in developing greater skill.

"Thirdly, we as missionaries will need to function less, to use the parlance of business life, in the role of salesmen and more in the role of experimenters. It is not so much our task to sell the goods or even to manufacture them, as it is to help the Chinese discover what goods they ought to manufacture and sell. We are to become in the field of missions what Burbank was in the field of agriculture. It is for us to discover how seed which has successfully grown in the environment of our homelands may be planted and nourished to full fruitage in the differing environment of China. Our task will be to give attention not merely to the maximum fruitage but also to an improvement of the quality. We missionaries are working in a great nursery. We are experimenting with the making of exotic plants into indigenous plants. We are, in other words, here to help the Chinese discover how the spirit of Jesus Christ may be made effective in the lives of the Chinese people.

"Fourthly, we need ever to remind ourselves that after all our primary function is to show forth the spirit of Christ. We may be asked to render service along lines in which we had not considered ourselves particularly qualified. We may even be asked to do things which are distasteful to us. After all, the fruitage of our lives will depend not so much on what activities employ our time as on the spirit in which we live and do our work. Each time we are in the company of a Chinese associate or friend we have the opportunity of transmitting to him what after all is the essence of the Gospel, namely, the spirit of Jesus Christ Himself. It is my belief that there will always be a place in China for the missionary, no matter how lacking in other qualifications he may be, who lives humbly and sincerely among the Chinese people in the spirit in which Jesus lived among men."

### DISCUSSION

**Ques:** What in the light of this statement will happen to the great majority of missionaries who are working in the interior of China, who came not with big schemes to put across, but who came to preach the Gospel to a lost world?

**Ans:** There is, I believe, a vital place of usefulness for this large majority of missionaries in the Chinese Church. The Chinese Christian leaders recognize and will continue to recognize the value of the help which may come from missionaries of this type. Adjustments will, however, need to be made. The missionary may be called upon to do things which are quite out of harmony with his previous



habits. For example, the missionary who came with the feeling that his primary function was to preach may need to revise his ideas as to what the best method of preaching is. He may need to discover how to be a more effective preacher in personal conversation rather than delivering sermons or conducting evangelistic meetings. He will also need to put his time at the disposal of the Chinese Church. There may even come times when his own personal convictions as to what he can best do will conflict with those of the leaders of the Chinese Church and for the time being he may need to give his time to tasks which are against his own best judgment. If in doing them, however, he maintains this fundamental spirit of unselfish service, the tasks will, I believe, tend to adjust themselves to his own convictions regarding what he can do best.

Ques: In the evolution through which the missionary has been passing, first from being himself an evangelist or pastor to that of being a superintendent of Chinese pastors and preachers, or to that of being paymaster, is there not a danger that he will become a useless fifth wheel?

Ans.: It is quite possible that the missionary may become unnecessary to the machinery of the church. If, however, he can content himself with being useless in the sense in which this word is commonly used, he may discover that his place in making the machinery run smoothly and efficiently will be a larger one than ever. Human machinery is not mechanical in its operation. The personal element is so vital a factor that the missionary who gives himself wholly to personal relationships with those who are responsible for carrying on the organization of the church's activities may become a factor more indispensable than if he were himself responsible for the administration of those activities. The missionary's place therefore would seem to be that of a companion and friend of the pastor or of the other leaders with whom he has the privilege of companionship. He is a voluntary assistant to the Chinese leaders.

Ques: Should the future missionary expect to be under the spiritual overlordship of the Chinese Church?

Ans: In so far as his inner life is concerned the missionary will be as free as ever, but in his activities he will need to accept the position of letting the Chinese Church have complete control. This control if vested in local organizations may of course prove at times difficult to endure. I think it almost inevitable that the Chinese Churches will evolve some method of general supervision, either by geographical areas or by some other larger ecclesiastical body than the local church. In this way the embarrassments and perils attendant on a control centered, let us say, in a local pastor, may be largely obviated. The experience of the Y.M.C.A. has been that the National Committee as the larger body has often helped to make the

service of a foreign secretary in a local association more effective than was possible without the co-operation of the National Committee.

**Ques:** What special training is available and what is needed to fit missionaries for the present situation?

**Ans:** The missionaries' problem is to find what kind of Christian character needs to be developed in the Chinese Church and how best to develop it. He should study how Christian character grows and should understand the psychology of getting an effective exchange of ideas in conference.

Rev. H. C. Tung of St. Peter's Church, Shanghai, stated that missionaries would be needed and desired as workers in the Chinese Church if they had adequate training and equipment. They can be used especially as lecturers and workers in Christian institutions just as Indians have been largely used as teachers in the Buddhist Church, although they have not attempted to handle administration.

Rev. T. C. Bau of Hangchow, stated that from his experience there was much for missionaries to do in the Chinese Church after giving over their work of administration. Emphasis should be laid on institutes for training preachers and laymen. Time should be taken to study the needs and problems of the Chinese Church and to present teaching courses to instruct the Chinese leaders how to meet them.

Rev. Z. T. Kaung said: "We have hoped for a real Chinese Church. God has given us a partially developed church, but it is beginning to realize its responsibility. Unless this spirit can be developed our work will be a failure. We Chinese want not devolution, evolution or revolution, but cooperation. We want to face church questions nationally, and for that reason the recent mass meeting of Shanghai Christians requested the appointment of a delegation from the homelands to come to China and study these questions jointly with the Chinese Church. This is the first definite proposal that has been made toward finding a solution. We should like to know what the missionaries think of it."

Dr. R. Y. Lo stated that the mission should not be considered as an end but as a means toward building up the church, as the church organization itself is a means toward building the Kingdom of Christ. He said that Dr. Koo's remark, that the church is not ours, reveals an absurd condition and yet it is a real situation which we must face. He seconded Pastor Kaung's request for an expression of opinion as to the wisdom of the delegation suggested. The appointment of such a delegation was commented on as follows:—

It is feared that the appointment of such a delegation with the necessary complications would seriously delay the transfer of responsibility to the Chinese Church. There is not enough unity in the home church to make such a delegation practical. Few pastors of the

churches in the homeland are capable of giving advice on the situation in China. It would take too long to make them acquainted with the facts. The Educational Commission took from three to five years and even then has accomplished very little in effecting specific changes in reorganization of missionary organization.

The question was raised as to what such a deputation might do. Is its purpose to enlighten the home boards on the situation in the Chinese Church in order to get them to take the necessary steps for transfer, or is the idea to bring pressure from the home boards upon the missions in the field in order that they may be willing to take the necessary action? In reply it was pointed out that while no deputation with plenipotentiary powers is possible and perhaps no united action on the part of churches or foreign mission boards practical, yet the coming of such a deputation might prove widely influential in helping the home church see the situation in China. There need not be serious delay in its appointment or its coming. The coming of such a deputation need not hinder individual churches or missions from at once taking such steps as they deem wise. The Educational Commission, while it did not effect many concrete changes in missionary education, did render invaluable service in creating a new atmosphere and in giving Christian educators a comprehensive view of the situation. The result of the discussion was that the conference without motion informally requested the National Christian Council to take up the matter with the home churches, asking that such a delegation be sent.

#### IV.—MISSION PROPERTY

Dr. John Y. Lee introduced the discussion on mission property. He said in substance: "All agree that Christian agencies from abroad are attempting to establish an indigenous Chinese Church and are not organizing foreign branches like a business house. Any financial aid coming from abroad should be considered temporary. The present situation is complicated by certain factors. The Chinese Church in any community is usually foreign in architecture, arrangements, ownership and worship. Conditions for the past decade have caused much uncertainty as to whether property should be permanently used for the purpose given. Hence titles have been held by foreign bodies. Because of foreign ownership many of these places have been used as places of refuge.

"There is real difficulty in Chinese bodies assuming management and control of this foreign property. Many problems of transfer are not properly understood by Chinese Christians. They are not clear as to how the property was given, whether it was an investment for Christian work, an outright gift to the church in China, or whether it



is to be considered only as a loan. Chinese have had little share in the planning or development of much mission property and hence feel little responsibility for it.

"A question has been raised as to the safety of property if held by the Church. We must recognize that many religious institutions in China and some Christian bodies have held large property interests for years past. In the event of danger arising that property will be appropriated for other uses than that for which it was given, great care should be taken in dealing with those concerned. Let them understand that you are seeking to restore the property to them for its proper use rather than assuming the position of opposing them in their use of the property. Any question of immediate transfer of property to the Chinese Church should take into consideration the fact that the country is now in a state of revolution and necessarily there is much uncertainty. It is possible that international relationships may so change that all property rights will be affected. For the present it is wiser to await developments.

"In reply to questions it was stated that registration of mission schools would not necessarily give the government the right to confiscate school property.

"An investigation of modern Chinese law shows that there are two possible forms of incorporation either of which would make it possible for a church body to hold a clear title to property. The Conference of the Methodist Episcopal Church (South) has already drawn up in legal form a suggested method for the holding of church property and other missions are considering the same question."

#### V.—ADMINISTRATIVE CONTROL AND FINANCIAL INDEPENDENCE

A discussion under the heading, "Financial Matters," was introduced by the Rev. L. I. Moffett. He said in part:—"The administrative control of Christian work and financial independence are usually considered by the home church to go together. Formerly most missionaries regarded them as synonymous or nearly so. In recent years there has been a radical change of opinion. It is recognized that there must be a transition period in which control shall be largely in the hands of the Chinese Church though still subsidized from the mission Boards. The missionaries' main problem is that of keeping active the interest of the home church and of so presenting the situation that their interest and contributions will not be seriously impaired.

"The policy of decreasing subsidies has the advantage of avoiding a sudden break in the financial administration of the Chinese Church. In addition it sets a definite goal toward which the Church may work.

The chief danger lies in the tendency to check extension or advance work, the temptation being for the Church to lay too much emphasis on making sure of the work already organized.

"It is desirable that there should be Chinese participation in determining appropriations asked for as well as in allocating their expenditure. The Chinese Church should know the limits of mission appropriations and feel a growing sense of responsibility and stewardship in handling them."

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## My Sojourn at Wutsai

by

CHRISTOPHER ADAMSON

June 3rd, 1927.

AS the time for my automatic retirement drew near I spent much thought on the best use that I could make of my remaining years. I certainly was not able to bear the heavy responsibilities and tiresome journeys that had been my lot for some time. Some of my friends took it for granted that I would go back to America but my old friends and my family were scattered and all my associations were in China. Some seemed to expect that I would go to Kuling or to Shanghai and each plan had something to commend it but I had long been meditating on going to some small city where there was no mission and devoting my time to writing and to such chance evangelistic work as might come to me. After canvassing the various cities of my acquaintance I determined on Wutsai as the most suitable for my purpose. It is, to be sure, somewhat remote, being four days' overland journey from the nearest steam communication. On the other hand, it had many advantages. It is beautifully situated in a fertile plain surrounded by mountains and has a somewhat more equable climate than most places in the Yangtze Valley as it is high but somewhat protected from the winter winds by the magnificent range of mountains that mark the northern horizon. And altho it has no mission work I had a number of acquaintances there made while doing famine relief work there a few years ago.

When I announced my purpose of going there it was greeted, as I expected it would be, by a storm of protest. The place was too remote. I would be separated from all my friends. I might get sick and there was neither doctor nor hospital near. In fact I once overheard one of the younger men saying, "The old fool will get sick and there I shall have to go out and take care of him or bring him in across the mountains." "No," I thought, "my young friend, that you shall not." The remark, however, settled the matter. I do not like to be called an old fool and know it.

I started off on a beautiful spring morning with such things as I thought necessary—two loads of books, English and Chinese, three loads of furniture, such clothes and bedding as I thought I needed, the cook and the boy and the necessary kitchen utensils. The whole station was there to see me off and many of my friends walked out several miles with me—the youth who had called me an old fool wanted to go at least a day's journey but I would not permit that. He really is a very nice boy.

The journey was uneventful and on the morning of the fifth day we crossed the last range of mountains and saw Wutsai lying before us shining in the morning sunlight. About noon we entered the gates and went to the best inn and in the afternoon I went to call on Mr. Liu, one of the gentry with whom I was most friendly. He had been a leader in the famine relief work and is a capable and public-spirited man. I had written him that I was coming and asked if he would help me in finding a suitable house. He received me most cordially and on learning that I was staying at the inn insisted on my coming to stay with him until I could find a suitable house and get it in order. All attempts at remonstrance were useless, and I was certainly much more comfortable than I could have been in any other way.

The next day he took me to see three houses which he thought might be suitable. Anyone would have been quite tolerable and even comfortable but one so far exceeded my expectations that I took it at once. It was situated a little way from the town, outside the walls, and Mr. Liu had thought it the best but feared that I, who had travelled five days from my fellow-countrymen to reach it, would find it too isolated. It was on a little hill, with a garden in a deplorable condition of neglect and a charming pavilion with the tiles off, overlooking the river. The house itself was in tolerable condition and I thought could be made as near perfect as a Chinese house could be, by the expenditure of a few hundred dollars. As soon as we got back to Mr. Liu's house he sent for the landlord and the lease was signed. I immediately called carpenters and masons and in a week the house was fit to move into and a beginning had been made on the pavilion and the garden. I also sent for my writer who was waiting to hear from me.

The Liu family is an interesting one. Mr. Liu I have already mentioned. He is a retired official, an old-fashioned gentleman and a thoro Confucianist tho with a very lively interest in all modern things and in non-Confucian religions. Mrs. Liu is also well educated but with a decided tendency towards Buddhism. Then there are four children—two boys and two girls. The oldest boy is in Peking University and his father seems a good deal troubled about him. He is apparently very clever but has got too large a dose of new ideas to suit his father and doesn't know what to do with them all. Young



China must be even more of a problem to fathers and mothers than young America is. The two girls—eighteen and sixteen—are very charming. They are getting the best education to be had locally in the girls' middle school, supplemented by instruction in the classics during vacations. The youngest son is only twelve and a most interesting little fellow. We have gone over my house and garden together and I have had the benefit of his advice on many matters. Altogether I find the Lius the finest Chinese family I have ever met and it is a great privilege to enjoy their friendship. Mr. Liu, by the way, took me to call on the Magistrate whose reputation is none too savory, and on some of the other gentry among whom was one old gentleman who had been governor of Shasi in Manchu times.

July 17th.

I am spending my working time on two matters—one is a course of Christian instruction for children in primary schools—a course really meant for Chinese and not for Westerners. That is progressing tolerably. The other is an adequate translation of that most Christian of Chinese philosophers Meh Tzu. Faber's translation into German may be all right but certainly the English version leaves much to be desired. Mr. Liu, like most Confucianists, had never read Meh Tzu and knew only that "by his universal love he gave up fathers." He has become deeply interested and is, I think, somewhat revising his estimate of Mencius' impartiality.

I have not mentioned the arrangement of my house. It is four kien deep. In the first kien are the gate house and various other things. In the second are the dining room, the study which I also use for a reception room, and my bed room. At the back is the kitchen and servants' rooms, and my writer's room—back of that two spare rooms and a Chapel. The Chapel is not intended for preaching but as an oratory for my writer, my cook, and myself who are the only Christians in the city.

August 12th.

I have just had a visit from the eldest Liu boy. He is a fine looking fellow, a good athlete and a brilliant student—also he is bitterly anti-foreign and alarmingly frank about it. He has drunk from the radicalism of Ts'en Tu Hsiou and goes him one better. Socialism or anarchism is the ideal form of government towards which we must strive—he is not quite sure which. Marriage is a harmful institution and all religion is superstition. I don't wonder his father is anxious about him. He is just the kind of boy who may act on his theories and get into any amount of trouble. I am happy to say he is as much interested as I am in the flora of the place and we have arranged to go botanizing together.

September 3rd.

What queer people we all are. Liu Chin Fang (the oldest boy) came in three days ago and told me that there was a group of young men in the middle school who were going to kill me. He was for getting another crowd and cleaning them up but of course I could not allow that. "But," he said, "they are organizing a gang of toughs who will come and beat you and possibly kill you and may destroy the house and your books and your manuscript." "I think," I said, "I will give a dinner party. That might be useful. Have you told your father?" "No," he replied, "but what good will a dinner party do?" Mr. Liu entirely approved of my plan and we had the dinner yesterday afternoon. It was a great success. The Magistrate and six of the leading gentry were there at one table and a group of young men, mostly students, among them the leaders of the opposition, at another. We had considerable talk on the beauties of Chinese literature and I showed my Chinese pictures, some of which are very good. It worked even better than I had anticipated. The Magistrate has invited me to a return feast and the young men are getting up an art exhibition. Chin Fang is delighted and retracts everything he has said about all foreigners being stupid and brutal—at least modifies it to exclude me.

October 10th.

The autumn is going smoothly and beautifully. I had no idea that a Chinese country town could be so beautiful. No events of great interest have occurred and my translating work goes on steadily. Mr. Liu has read a large part of the Bible and some other Christian books and finds them increasingly interesting. His objections to their bad style is also somewhat wearing off. He sees that the attempt to put new ideas into Chinese is fraught with difficulties which necessitate divergences from the accepted use and that a new style has got to be evolved slowly. Some of the other gentlemen are getting interested also and they have invited me to give some lectures on international relations which I am very glad to do.

November 28th.

I have just received a long and very interesting letter from Liu Chin Fang. He has been back in Peking University for some time and writes that he finds much more interest in Christianity than formerly but also much opposition. He is attending a Bible class at the Y.M.C.A. with a number of other students. Some of his friends are very much annoyed at this. That a former leader of the anti-Christian movement should attend a Bible class is unheard of and not to be borne. He seems to think that if the right sort of man could go there now he might make a great impression. Altogether the Christian forces seem to have rallied and to be taking the aggressive with the antis who are on the defensive.

January 30th, 1928.

One of the things I wanted to do when I came here was to have occasional retreats for the Chinese workers and so I began by inviting eight of the younger clergy to come for a week. I have had a very delightful time and if the young men have received as much help as I have it has been well worth while. The general subject was the Christian life as it may be lived in China to-day. We began the day with Holy Communion at seven o'clock and began the next meeting at nine but most of the men were in the Chapel before that. Much time was spent by all in prayer and it took all possible forms. Sometimes we remained in silence for a long time, sometimes the Prayer Book offices were said and sometimes extempore prayer was poured forth in great volume. I think there will be some new experiments in Christian living and Christian work as a result of this meeting.

March 24th.

I did not specially intend to start public services here but they have naturally come. We have always had prayers for the family, that is, myself, my writer and the servants, and I have invited any who cared to attend. Now we have a nice congregation of about twenty on Sunday and often nearly as many on week days. The Liu family have taken the lead and to my great joy the eldest girl has asked for baptism and the others are thinking about it. The congregation is not made up exclusively of the gentry for some friends of the servants are very regular and they have just formed a class which I teach twice a week. Some are servants in Chinese houses and some are clerks and small shop-keepers, so we keep up a healthy democracy.

June 2nd.

In a few days I shall have to leave Wutsai but I trust not for very long. My translation of Meh Tzu is finished and as good as I can make it. He is usually very clear, but some passages are undoubtedly so corrupt that nothing will ever be made out of them. I have also finished the first two years of my Christian Instruction for Primary Schools. I am by no means satisfied with it but I feel sure it is better than anything else in Chinese and I hope it will show a way to some young Chinese scholar who will be able to make something really suited to the needs of the people. I have also finished a volume of prayers of a less Western type than those which adorn most of our Chinese books. Under these circumstances it is necessary for me to go to Shanghai and see what I can do about getting them published and probably help in getting them thru the press. This year at Wutsai has been one of the happiest and I think the most fruitful of my life, and I hope for many more of the same kind.



## Some Chinese Ideas On Freedom Of Religious Belief

### A SYMPOSIUM

**F**REEDOM of religious belief is the divine right of all men. It is one of the privileges that every person is entitled to enjoy. This freedom is as dear as life itself. Any attempt to interfere with it should be resisted even to the extent of the sacrifice of life.

This question of freedom of belief is not one which concerns only religion in general or even the Christian religion in particular. It involves the two fundamental questions of liberty and equality. A person should have absolute freedom from compulsion in regard to religious belief because this is a matter of conscience in which he should be free to follow his own conviction. To compel a person either to believe or to disbelieve in matters of religion is contrary both to nature and reason. Furthermore, all religions should receive equal treatment by the government concerned. There should be no partiality. No one religion should strive for preferential treatment. Equality of treatment and freedom of choice on the part of the people should be insisted upon.

We believe that there should be a permanent constitutional guarantee of freedom of religious belief. There should be no limitation except in cases involving the transgression of the law. Such guarantees of freedom of religious belief are given by all civilized nations at the present time. Therefore, in the renewed China laws of this nature should be encouraged and extended rather than discouraged.

With relation to the question of freedom of belief there is one unfortunate chapter in the history of the Christian church in China. We confess this frankly before our fellow-citizens and ask their indulgence. When Christianity first entered China our country had no legal assurance of freedom of religious belief nor had it, in fact, any constitutional form of government. At that time missionaries in their eagerness to preach in our country took advantage of an opportunity to have included in the treaties forced upon China the stipulation regarding the propagation of religion. As a result the preaching of Christianity in the interior was permitted. In these days, when the whole country is flooded with demands for the abrogation of these treaties, Christians and non-Christians alike are eager for their early repeal. Chinese Christians as citizens are quite willing to come under the protection of the laws of their own country and are unwilling to receive foreign protection. There certainly can be no objection to mutually beneficial treaties between nations so long as they are based on the principles for freedom and equality.

And there is no reason why there should not be mutually binding treaties relating to the freedom of religious belief. So at present the question is not whether there should be treaties; it is rather a question of equality and inequality.

We believe that institutions such as schools and hospitals, which the church has established in China, should be registered with the government. This would show the loyal and sincere respect of the Christians for the government. It would also prove that the Christian church is a lawful organization. Thus with the government granting to the people the right of freedom of belief and with the people showing a sincere love for the government, there would result such peace of mind and such a proper relationship as would prove mutually beneficial.

Men have never been in full accord in their ideas. And in matters of religious belief they certainly cannot be in full agreement. Some men have religious faith, while others do not believe in religion at all. Some adhere to one faith and others to another. This holds true alike for the past and present, for Chinese and foreigners. It is impossible to avoid this in the course of humanity's search for truth and light. Men have the undisputed right to approve or to oppose Christianity. Even the Christians themselves do not believe that the church has reached a state of perfection in either organization or doctrine or historical development. Therefore we are very willing to reevaluate the work of the church as well as its methods, in order that we may not lose the inner meaning of her search for truth and light. On the other hand, we recognize that any compulsion in religion is opposed to the principle of freedom of belief. It is harmful considered from any point of view.—C. Y. Cheng. (Translated by F. R. Millican).

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To my mind religious liberty is a condition in which people are permitted to think, to feel, to meditate on, to commune with, in a word, to worship the Highest Being, who in their belief constitutes the ultimate Truth in the universe, and in so far as no hindrance to the progress of society issues therefrom and no undesirable means are taken advantage of, they should be allowed to propagate the Truth they thus accept. In this statement I have made two qualifications. If a religion is not fully developed, its expression would simply be more or less superstitious. When it is superstitious religion invariably hinders progress. The state, I think, should have the right to exercise some control over religions of this type. Again it is harmful for a religious organization to propagate its faith by taking advantage of political or similar means. It is not hard to imagine such cases.

In China we have never had full religious liberty; in some periods we had more, in some we had less, depending on the form of religion itself and how the government reacted toward it. The problem here is not so much with the existence of religious liberty or not as it is with the extent of its application. With the statement made above in mind one can see how this complicates the situation. Hereafter the solution of the question will largely depend on the character of the religion itself and also the degree of education people receive.—Hengchow, Hunan.

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1.—In China, I think, the people have always had religious liberty although in the past a follower of a religion not favored by the State or Society suffered certain handicaps, but since the establishment of the Republic, it is granted constitutionally.

2.—It means that any citizen is free to believe in any religion. Any attempts in China to oppress religionists have been, it seems to me, of a social rather than a political character.—Peking.

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In my humble opinion, religious liberty is the freedom of believing in a god or gods and of doing things according to one's own religious conscience. Such freedom, however, has a limit. It does not include the doing of things which, while in accordance with one's own conscience, do at the same time injure the freedom of others.

I think the Chinese have had religious liberty to a large extent. This is why there is a great variety of religions existing in China.—Foochow.

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1.—Religious liberty is the right of a person to believe and to practice certain religious principles and rites according to his (or her) own choice, without any political or economic pressure.

2.—Religious liberty should be secured through the following means: (a) Separation of state and church. No state religion. (b) Equal treaties as made between any groups of nations. (c) The preachers and advocates of any religion should stand with sincerity for open-mindedness, love, and justice.

3.—Part of the Chinese have had religious liberty, because they have had separation of state and church and no state religion. Part of the Chinese have not had it, because there are unequal treaties. Besides, some radicals try to interfere with the religious faith and practice of others.



4.—By religious liberty many Chinese mean the same thing as I mean. (See the first answer above.) But many others have gone so far that they think people may choose to believe in any religion or none at all.—Manila.

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Religious liberty means freedom to worship any god according to one's own belief, freedom to hold any religious ritual according to one's own conviction and freedom to carry out any religious propaganda according to one's own knowledge and practice. Personally, I am inclined to think that the Chinese have had religious liberty so far, although they don't understand clearly what it means to them.—Kinhwa.

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The question of religious liberty was not, in early times, a vital issue in our Chinese minds. Little or no attention was paid to it. As you know the teachings of Confucius have exerted great influence upon the minds of the Chinese. These deal chiefly with ethical principles. The great Teacher did not emphasize religion at all, neither did other noted Chinese philosophers. So religion and morality, according to their minds or judgments, are two separate things, and are not complementary to each other. Consequently, educated people in China knew very little about religion, and the lower classes have been free to believe in any religion that pleased them. Often a person had faith in three or more religions, i.e., Confucianism, Taoism, Buddhism, and so forth. The community where that person lived did not say anything against his faith. Moreover, the Chinese people as a whole have taken for granted that all religions (except Christianity) are not foreign religions and that they are good for the people. So the Chinese, unlike the Americans whose nation is established on the basis of religious freedom, have never understood or tried to understand religious liberty.

When the Christian belief was brought to China by foreign missionaries at different times and much practical work, such as schools, hospitals and churches, established by them, the Chinese people began to see that Christianity is a very different religion as compared with those existing on their own soil. At the same time some so-called Christians were protected by foreign missionaries in the courts in spite of their bad conduct. This interference with the Chinese courts by foreign missionaries for the sake of protecting some mean Christians gave rise to opposition by decent non-Christian people. Gradually Chinese Christians began to be oppressed because of their belief in Christianity which was being looked upon as a foreign religion. From that time on, the question of religious

liberty became something that Chinese Christians felt necessary to study and think about.

But after the opium war a treaty between the Chinese government and the British government was made, known as the Nanking Treaty, in which there is provision for the protection of the foreign missionaries on Chinese soil by the Chinese government. At the time when the "Unequal Treaties" were forced upon the Chinese government by the foreign Powers, the former began to see the necessity of adding one new clause to its constitution which said, "Citizens have the right to believe in any kind of religion according to their own wishes." At that time Church workers met with little hindrance, and the problem of religious liberty was still far from being a vital one for Chinese Christians.

During these last few years, Chinese national aspirations have been growing and developing with great rapidity. Most of the radicals and extremists in the Kuomintang ascribed some of the causes of China's humiliations to the work of Christians and the plans of foreign missionaries. Slogans such as "Down with Christianity," "Churches and Christian schools are the breeding places of foreign slaves," "Christianity is the running dog of Imperialism" and so forth, have been posted on street walls and house-fronts. The influence of the radicals induces mobs to blindly oppose Christians and attack Christian organizations, especially those operating under foreign control. In the meanwhile, the Chinese Christians have begun to see that the time has come for encouraging the self-support and self-control of Christian institutions by the Chinese themselves, and they are working hard to achieve this end as fast as possible. It is gratifying to see that within a comparatively short while the missionaries have transferred most of their responsibilities to the Chinese Christian workers. Such transfers have been made quite to the satisfaction of the Chinese Christians. However, the Chinese Christians did begin to fight for religious liberty thru an appeal to the government, after they found that many people made blind and irrational opposition to their faith and work. For instance, in Hangchow a Chinese Christian Union was recently formed with the following aims: To request that religious freedom for citizens be embodied in the new constitution of the Chinese Republic, to encourage all Chinese churches to shoulder their own responsibilities as soon as possible, to Christianize the Chinese people as a whole and to work through various means to abolish the Unequal Treaties and to do away with the protection of the preaching work of the missionaries by the Chinese government. In this way the Chinese people, especially the Christians, are beginning to realize the meaning of religious liberty.—Hangchow.

The question of religious liberty and its definition has been discussed for years. The Chinese Christians got their present liberty thru the "Toleration Clauses" in the Treaties with foreign nations, because there was no such thing as religious liberty in China during the T'sing dynasty. There was, however, a clause on religious liberty in The Chinese Temporary Constitution. But little attention has been paid to this owing to the reference thereto in the treaties. It seems to me that we should clearly define "religious liberty" and "freedom of belief" because the Constitution of the "Kuomintang" grants people freedom of speech . . . . and belief. As a government, however, it will have to check up as to what religions should exist in China, as religious beliefs which are unlawful and dangerous cannot be permitted.

It seems to me that "religious liberty" means freedom of belief plus freedom of gathering (worship), freedom of speech (preaching) and freedom of writing (religious books and magazines). The only way to secure "religious liberty" will be for the people to advocate its inclusion therein at the time of the drafting of the new Constitution of the Republic. (The Chinese Republic has no Constitution at present.) In order to do this efforts should be started to this end right now through organized propaganda based on definite religious statements worked out by Chinese minds and arising out of Chinese experience. Such a movement would help the missionary enterprise in China and insure that in future the Chinese people will have liberty not only to organize churches, etc., but also to carry on religious programmes and propaganda.

I find that those seeking for religious liberty are the Christians (Catholics excluded). The rest of the people are not paying any attention to the matter with the exception of groups of young people who are trying to take away the liberty of Christians.

China is different from America in this regard. In America, there is in general only one religion—Christianity—but in China, in addition to its own religions—Confucianism, Buddhism and Taoism—other religions are coming in—Mohammedanism, Christianity, etc. So I fear that the future government of China will have to check up the actions and aims of incoming religions. The Southern Government has ordered that all Tong Dzen Hui (同善社) should be closed because they were of the nature of secret societies. This is a case in point.—Hangchow.

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I have to confess that I have never thought about this subject seriously. You know, as well as I do, that the Chinese people have enjoyed freedom of conscience probably more than any other living race. Religious persecution has not been common in our



history. Since there has been no enforcement of the dogmas of any one sect by any ecclesiastical or political authority, the Chinese people have seldom discussed the problem of religious liberty. It is true that there were not a few instances in earlier days where the people who refused ancestor worship and the worship of heaven were ostracised by the community. But on the whole the Chinese people have been very liberal toward differing religious dogmas.—Peking.

## Catholic Native Episcopacy In China

### A NEW POLICY OR A NEW ERA?

FATHER PASCHAL D'ELIA, S.J.\*

THE whole history of the Catholic Church in China has never perhaps witnessed any event of the importance of the one which took place in St. Peter's Church in Rome on October 28th, 1926. His Holiness, Pope Pius XI, on the very day of the seventh anniversary of his own Episcopal Consecration, in the midst of a throng of forty thousand people of all nationalities, consecrated the first Chinese Catholic Bishops of modern times. The names of these new Bishops are:—The Rt. Rev. Philip Chao (趙懷義), of the Secular Clergy, Vicar Apostolic of Süenhwafu (宣化), Chihli; the Rt. Rev. Melchior Sun (孫德禎), Lazarist, Prefect Apostolic of Lihsien (蠡縣), Chihli; the Rt. Rev. Odoric Ch'eng (成和德), Franciscan, Prefect Apostolic of P'uk'i (蒲圻), Hupeh; the Rt. Rev. Aloysius Ch'en (陳國砥), Franciscan, Vicar Apostolic of Fenyang (汾陽), Shansi; the Rt. Rev. Joseph Hu (胡若山), Lazarist, Vicar Apostolic of Taichow (台州), Chekiang; and the Rt. Rev. Simon Chu or Tsu (朱開敏), Jesuit, Vicar Apostolic of Haimen (海門), Kiangsu.

Such an extraordinary event could not pass unnoticed. The "Osservatore Romano," the official paper of the Vatican, said that this Consecration was the most conspicuous crowning of the keen eagerness of the See of Rome for an Indigenous Clergy, and that October 28th, 1926, was the beginning of a New Era for Catholic Missions in China. Others went further still, and spoke of a "New Missionary Policy" of the Catholic Church. But this is not true and cannot be. It is but the policy of the Catholic Church, the policy based on one of the four notes of the true Church of God, Catholicity. Both the principle of Catholicity and the establishment of a Native Clergy and Hierarchy are not new ideas. If they have been brought into

\*This is a brief summary of a long and very documentary paper, which will be published separately in the near future.

prominence in these last years, it is because of what a non-Catholic writer of the CHINESE RECORDER recently called the "huge reality" of the Catholic Church in China. Since the Boxer rebellion the number of her converts and therefore of her Native Priests has increased rapidly. In 1926 she reckoned 2,394,962 baptized Catholics and 1,219 Chinese Priests. The progress of time and the present conditions of the Catholic Church in China have shown that the Chinese are now ripe enough to assume part of the Church responsibility in their own country.

To show that the fundamental principle of the great event of October 28th was laid long ago, and that the Catholic missionaries have, from the very beginning up to the present time, been working strenuously, according to circumstances, to realize it, such is the two-fold purpose of this article. It would bear witness to this fact, that the Consecration of these six Chinese Catholic Bishops marks the *beginning of a New Era* but not a New Policy of the Catholic Church in China.

### I.—CATHOLICITY: THE OPEN DOOR PRINCIPLE OF THE CHURCH

"Go and teach all nations," said Christ to His Apostles. Upon them He established His Church, that she might preserve His teaching and dispense His grace to all men, without any difference whatsoever. He wanted His Church to be Catholic.

Now it is a matter of fact that the Church, which acknowledges the Roman Pontiff as her Supreme Head, extends her ministrations all over the world: she is Catholic. Therefore she has to open and does open her bosom and all the ranks of her Hierarchy to men of whatever nationality, country, or race there may be on earth. She transcends racial interests and national boundaries. She is "supernational."

At the beginning the evangelical message had to be imported into pagan lands. Peter, a Galilean, and Paul, a Tarsian, went to Rome; Patrick, of Caledonia, became the Apostle of Ireland; Boniface of Britain, the Apostle of Germany; Augustin of Italy, the Apostle of England. For full twelve centuries, many European nations were evangelized by foreign missionaries and ruled by foreign Bishops. Not long ago almost all the Priests and the Bishops of the United States and Australia were European.

But the Church knows that this first state is a preliminary necessity, before the Native Churches can be self-supporting. A Mission means essentially something temporary. What is definite is a *Church*, recruiting both members and leaders *of all degrees* on the spot. For, the last word has not yet been said, when a Christian

Community has Native Priests. Such a Church lacks its regular constitution, as long as it is without Native Bishops, capable of securing the perpetuity of the Clergy.

The constant policy of the Popes has been to urge "in season and out of season" the formation of a Native Clergy and Hierarchy in Mission lands. Clement IX in 1669, and Clement X in 1673, declared that the Vicars Apostolic were sent to China *mostly* for this end, that they might form an Indigenous Clergy and Hierarchy. Innocent XI used to say: "Rather ordain one single Native Priest than convert fifty thousand heathens." All the Popes of the XVIII century declared (more than once), that the necessary means for the spreading and establishment of the Catholic Church, was the development of Native Priests and Bishops. In 1845 Rome laid down this principle: that the Native Clergy should be made apt for all Ecclesiastical burdens, *including the Episcopate*. "But alas!" complained Gregory XVI, "the results so far obtained do not correspond to what the Apostolic See hoped for, and this especially in China."

Documents of this kind have been more and more urgent in these last years. Leo XIII, in 1893, wrote that the Catholic Faith would have no certain future in Mission lands as long as there were no Native Clergy and Hierarchy. Benedict XV, in 1919, made it clear, that the main care of those who rule the Missions should be to raise up and train a Clergy from the nations among which they dwell, "for on this are founded the best hopes for the Church of the future. As the Catholic Church is foreign to no nation, so should every nation produce its own sacred Ministers. Wherever there exists a Native Clergy, adequate in numbers and in training, there the missionary's work must be considered as having been brought to a happy close; there the *Church is founded*." Finally the present Pope Pius XI, in 1926, insisted upon all the missionaries training boys of a devout and promising type who might be instructed with a view to being raised some day to the Priesthood, since the Church is convinced that "*Christ's kingdom may not be established and made steady anywhere in any other way.*"

It is only in those documents, emanating from the highest Authority in the Church, that the true spirit of the Catholic Church has to be looked for. Individuals may go astray; not so the Church. She is Catholic and must be so everywhere. Not only has she never excluded any race from the ranks of her Hierarchy, but she wishes, urges, compels and makes all possible efforts to open her bosom and her ranks to men of every country, race and colour on earth. She sees in it another telling and striking argument of her Catholicity.



It may be truly said that the watchword of all the Popes, all along the centuries, has been to hasten the conversion of China through the Chinese. This is the open-door principle of the Catholic Church.

## II.—EFFORTS ALONG THE AGES TO PAVE THE WAY TO THE NEW ERA

But now comes the historical query: Did the Catholic missionaries always put into practice the open-door principle of the Church?


First, it is only fair to acknowledge that some of them, here and there, now and then, showed too much human prudence, and were possibly overcautious; so much so, in fact, that the results obtained during certain periods did not always correspond to the ideals which the Holy See held up before their eyes. A good deal was done, but yet not enough.

Benedict XV had already complained that there were countries, where the Faith had been planted for several centuries, and yet where there were no Native Bishops. He, too, deplored the fact that there were peoples, early enlightened by the Gospel, who have produced men, prominent in all branches of human arts, and who, in spite of the fact of having been Christian for several generations, have not yet produced any Native Bishop. And Pope Pius XI in His Encyclical Letter of February 1926, endorsed the same complaint. He added, that something had already been done for the creation of the Native Clergy, but that we were "too far from the goal we should attain."

Still this blame should not be unduly extended. Along with those over-timid missionaries, a good many others did not fail to think, that their principal work was to raise up and form a Native Clergy. It may seem that some of them even went too far; so far that Rome had to moderate their zeal. They, at least, will be taxed neither with timidity, nor with slowness.

But let us take up the history of the Chinese Clergy. It may be well divided into two periods; the first extends from the beginning of the Catholic Missions up to the year 1844, when the Catholic Religion was tolerated by the Chinese Government, and the second from 1844 to 1926, the year of the Consecration of the six Chinese Bishops. This latter is nothing but the natural outcome of the efforts of several centuries, the gathering of a ripe fruit, whose tree was planted long ago, and has been irrigated all along the centuries with the tears, sweat and blood of the missionaries of all times.

I purpose therefore to place before my readers certain documentary evidence of a definite policy, prolonged through centuries, toward the formation of an indigenous clergy.



**A.—FIRST PERIOD (1300-1844)****1. The Medieval Missions:**

We know very little about the efforts of the first Franciscan Friars, who arrived in Peking around the year 1295. Giovanni da Monte Corvino, who was the first Bishop of Peking, converted a Tartar King, named George, and conferred upon him the Minor Orders. He translated into Tartar the New Testament and the Psalms, and wanted to translate the Breviary. He assembled 150 youths, who helped him in the Sacred Ceremonies and in Ecclesiastical Chanting. These are scanty indications, that, perhaps, the problem of raising up a Native Clergy was not an indifferent question for those first pioneers of the Catholic Missions in China, even in the year 1295.

**2. The Campaign of the Jesuits in Favour of a Chinese Liturgy:**

When Father Matteo Ricci, S.J., reached China in 1583, the Franciscan Missions had disappeared long ago (1368). The Jesuits soon took up as their motto: "To hasten the conversion of China by the Chinese."

As to the realization of this programme, they did not always agree.

The FIRST SYSTEM for the training of a Native Clergy was inaugurated by the Jesuits in Peking. They considered it advisable that only mature men should be ordained, and urged that on account of their age, and of many other difficulties, these candidates for the Priesthood should be excused from learning Latin. Chinese, therefore, they suggested, should be used as a liturgical language. In 1615, Rome approved of this plan. Many circumstances prevented it from being put immediately in execution. Liturgical and Theological books in Chinese were lacking at that date and by the time they were translated, there were no Bishops in China to perform the ordinations. Finally, when there were both books and Bishops, Rome was afraid and recalled the privilege. This campaign took a whole century (1600-1700), and in the end proved a complete failure. But it shows how earnest the Jesuits of Peking were to form a Native Clergy.

The SECOND SYSTEM was urged (1660) by the Portuguese Jesuits of Macao. They wanted to select suitable native children, have them learn Latin and do their studies in Macao, according to the European methods of training youths in the Seminaries. This system was strongly opposed by the Jesuits of Peking. In fact, for many years, it gave little or no result. "Seventy years of experience," wrote Father Couplet, S.J., in 1684, "have convinced us, that we were losing our time. Seminaries have been opened in Macao and in Nanchang. After much troubles and expense, this is the result of our efforts: six or seven of those better gifted boys have been received in the Society of Jesus as Lay Brothers, to do manual work, which lay people might do just as well."

### 3. First Efforts to Establish a Chinese Clergy and Hierarchy:

Since the privilege of the Chinese Liturgy was recalled, and Latin was still considered as a language almost impossible to be learned by Chinese, a THIRD SYSTEM, which was a kind of compromise between the first two, was then tried. Rome granted the privilege to ordain men of mature age, who did not know enough Latin to understand it, but who could read it and explain the most essential parts of the Mass and of the administration of the Sacraments. Thus was ordained the first Chinese Priest and Bishop, Gregory Lo (羅文藻), a Dominican, in 1654 or 1656. He was born in 1616 of Chinese pagan parents in Fukien, was baptized in 1634, and studied a little at the College of St. Thomas in Manila, where his Chinese name was changed into the Spanish "Lopez." On January 4th, 1674, he was appointed Vicar Apostolic of Nanking and Administrator of Chihli, Shantung, Honan, Shensi and Korea. He was consecrated in 1685 by a relative of the late Benedict XV. He ordained the first Chinese Jesuits in 1688; they too did not know Latin. He died in 1691. Later on other Chinese Priests were ordained under the same conditions. But everybody felt that this system was only a "pis-allér," and could not last long.

### 4. Seminaries Abroad:

A FOURTH SYSTEM was then devised. Real Seminaries should be opened, not in China, because persecution was raging, but abroad. The General Seminary of Ayuthia in Siam, which, later on, was transferred to Penang, in the peninsula of Malacca, conducted by the Foreign Mission Society of Paris, and the College of the Chinese in Naples, opened by Father Ripa in 1732, was the outcome. This system trained men of the kind of Andrew Lee, the pillar of the Szechwan Mission during the XVIII century, and of Vital Kwo, whom Benedict XIV thought worthy of being appointed Archbishop of Szechwan, although circumstances unknown to us prevented him from being elevated to that dignity. But alas! very few boys could thus go abroad and endure the climate there, with the result that many of them became sick or died, before they could return home.

### 5. Inland Seminaries:

A FIFTH SYSTEM was then tried, at the end of the XVIII and the beginning of the XIX century. In one or two places, in the interior of China, a kind of Seminary was opened. But evidently such Seminaries could never prosper, as long as the Chinese Law would not recognize Christianity. In thirty-two years time, one of those Seminaries produced only twenty-seven Priests.

These are the efforts of the Missionaries for the establishment of a Native Clergy and Hierarchy during the first period. Could they have done more? May be. But it seems that most of them did their best, in the midst of difficulties of all kinds.



Among the 456 Jesuits, who worked in China between 1581 and 1780, there were 81 Chinese, 48 of whom were Priests. Along with them, in the Missions conducted by the Jesuits, we find also some Secular Priests since 1690. In the Kiangnan Mission, from the XVII century to the year 1858, there were about 70 Chinese Priests, seven of whom were Lazarists and ten Jesuits. Between 1725 and 1777 there were in the whole of China about fifteen Chinese Priests. In 1800, in the Szechwan Mission the European Missionaries were 4 and the Chinese 16. And when, in 1803, the first Synod of China was held, 13, out of 14 Priests assembled, were Chinese.

As a rule, the life as well as the zeal of all those Native Priests was adequate to that most trying epoch. Of some of them, contemporary documents speak as pillars of the Chinese Church, Missionaries full of zeal and wisdom. In 1741, five Chinese Jesuits were in charge of 40,000 Baptized Catholics in the Chihli Province, and in spite of the persecution, each year they baptized as many as 1,200 adults. So it may be said with very much reason, that if the Church of China did not perish altogether during that terrible period of persecution, which lasted up to the middle of the XIX century, it was especially due to the zeal and self-sacrificing spirit of the Native Clergy, both Secular and Regular.

## B.—SECOND PERIOD (1844-1926)

### 1. The Organized Body of the Church:

As soon as religious toleration was granted in 1844, the Church was organized. The Missionary Field was divided and subdivided into strictly defined territories, called Vicariates or Prefectures Apostolic, presided over by a Missionary Bishop. Of these Ecclesiastical divisions, there were 6 in 1800, 10 in 1844, 36 in 1900, 52 in 1920, 76 in 1926. All the Vicariates are entrusted to the care of one or other of the Great Religious Orders or Congregations of the Catholic Church. In 1849, there were 5 such Orders in China; in 1900, 10, and in 1926, 21, besides the Secular Clergy, both Foreign and Native. The increase of the Foreign Missionaries has been almost seven-fold since 1870. They were 235 in 1870, and 1,874 in 1926. They represent fifteen different nationalities, thus bespeaking the catholic or universal character of the Church of God. A non-Catholic writer, Dr. Gilbert Reid, acknowledges that "a feature of the Church of Rome, which every man is bound to appreciate, is its unparalleled organization. The whole country is divided into dioceses, and in each diocese some one Society or Order is exclusively at work. This is the perfection of mission comity. The particular Society is seldom named; all that the Chinese, through the length and breadth of the land ever hear of is the Religion of the Heavenly Lord (天主教), the *one* Church of Rome."

The progress realized is due in part to this wonderful organization. Converts about the year 1850 were a little beyond 300,000; in 1900, their number reached 741,000; the million mark was reached in 1907; in 1921, the number of two millions was a little exceeded, and to-day they are about two million and a half, all baptized. In the short course of a quarter of a century, their number has increased more than three-fold.

## 2. Opening of the Seminaries:

From the very beginning of this new order of things, Missionaries set to work to recruit and train a Native Clergy on a much larger scale than it had been possible in the centuries past. Many difficulties had to be overcome, such as the selection of good candidates—vocations being nurtured mostly among old-stock converts; the study of Latin—so necessary to a Priest and still so difficult to a Chinese; the lack of funds—the amount required for the education of a Seminarist being calculated at \$250.00 a year for fifteen or seventeen years, if not for life, as is the case when Priests have to be supported by the Mission. In spite of all these and many other difficulties, nearly every Vicariate Apostolic, especially since 1900, established Seminaries, so that, at the present day, all the Provinces of China have more or less a numerous Native Clergy.

The work of the Lazarists began with Fathers Appiani, Raux and Guislain, who devoted themselves especially to the formation of the Native Clergy. Between 1900 and 1914, 740 Students have been received in the Peking Seminary. And if in Northern Chihli there have been so many conversions in the last score of years, this, according to a Lazarist writer, is due for a large part, to the Native Priests, trained in the Peking Seminary.

The Jesuits, too, who came back in 1842, opened a Seminary in the Shanghai district, only six months after their arrival. Their Students were 22 in 1833, and 38 in 1847. Among other instructions of their General, the founders of the Shanghai Mission brought this one, that, in general, "European Missionaries are chiefly needed in order to form and guide the Native Clergy." So, in the eyes of the Jesuits, the Seminary has always been the principal and fundamental work. They gladly devoted to it considerable sums and their best men. Since 1900, the Shanghai Seminary has increased continually and seems assured for years to come. Since 1923 there have been, and for years to come, there will be, every year, without interruption, ordinations of three, four, five or even more Seminarists. From 1843 to 1924, 550 Students have entered the Preparatory Seminary: 158 of them have been ordained Priests. Out of them, 116 belong to the Secular Clergy and 42 joined a Religious Order.

The full training of a Seminarist comprises about fifteen or seventeen years of hard work. First comes a College course of six years: during that period, the future Seminarist has to study Chinese,

Latin, Mathematics, Natural Sciences, History, Geography, etc. Then comes the Seminary course. Catholic Seminaries are of two kinds: the Preparatory and the Higher. In the first, the student is made proficient in the same matters as in the previous course and in others, like Church History, Sacred Music, Modern Languages, etc. In 1926, young men educated in those preparatory Seminaries were 2,013. In the higher Seminaries, the candidate is prepared directly for the Priesthood, through the study of two years of Philosophy and four years of Theology. Very lately, the best authors of Philosophy and Theology, used in the Roman Institutes have been recommended by the Propaganda, for the Seminaries of the Missions also.

When these Students have finished their course, they are well equipped for the Ministry. They know all important problems, they have sound principles of doctrine, enabling them to proclaim and defend the Catholic truth before their countrymen. In 1926, there were 354 Students of Philosophy and 458 Students of Theology. The best among them are sometimes sent to Rome to the Propaganda University, to take their grades, and inhale the purest Roman spirit. If we take into account all those Clerics, who prepare themselves for the Priesthood, either in the Seminaries or in the clerical preparatory school, we have, for the year 1926, a grand total of 4,100, which is a fairly good number for the Church of to-morrow.

The large number of the Native Priests is a peculiar feature of the China field. It will be seen at once in the following Table.

*Statistical Table showing the progress of the Catholic Church and Clergy in China, during the second period*

	Baptized Catholics.		Chinese Priests.		Foreign Priests.		Vicars & Prefects Apostolic	
	In 1865	In 1926	In 1865	In 1926	In 1865	In 1926	In 1865	In 1926
Anhwei .....	354	86,631	1	5	2	61	0	1
Chekiang .....	3,094	77,968	3	73	6	33	1	3
Chihli .....	?	690,756	?	290	?	126	3	9
Fukien .....	28,000	71,288	?	34	16	77	1	4
Honan .....	3,000	86,254	4	23	6	97	0	4
Hunan .....	2,207	49,232	11	12	3	85	1	4
Hupei .....	16,063	127,616	14	61	14	154	1	6
Kansu .....	642	14,825	3	5	0	38	0	2
Kiangsi .....	9,000	102,638	7	72	5	57	1	4
Kiangsu .....	70,830	218,327	12	85	42	104	1	2
Kwangsi .....	13,000	4,513	7	12	25	18	1	1
Kwangtung .....	13,000	98,034	7	47	25	124	1	6
Kweichow .....	2,000	33,954	2	32	9	46	1	2
Macao .....	?	12,899	?	11	?	42	1	1
Manchuria .....	6,000	65,324	0	38	10	65	1	1
Mongolia .....	6,000	139,179	4	56	6	171	0	6
Shansi .....	13,832	77,284	16	33	4	74	2	4
Shantung .....	10,751	185,278	7	86	7	128	1	4
Shensi .....	22,350	62,650	14	49	7	46	1	3
Szechwan .....	69,000	173,238	60	167	24	112	3	6
Yunnan .....	5,000	17,254	2	16	7	31	2	1
Scattered				12		116		
Grand Total ..	271,227	2,394,962	167	1,219	199	1,806	22	76



The above Table shows that only in these last years the Church of China had enough Catholics, and Native Priests to make possible the consecration of the Native Bishops.

### 3. New Efforts Still Needed:

In addition to the ever-increasing number of Chinese Christians, other reasons, peculiar to the war and after-war period, prompted the Church to give a still greater impulse to the formation of a Native Clergy and Hierarchy.

The world war of 1914 greatly reduced the number of the Missionaries, and its end brought little or no alleviation to the evil. Europe and America stand in direful need of their Clergy. How can they furnish the Missions with a number of Missionaries proportionate to the ever-increasing number of converts? This means that Missions must largely make up, from resources found on a native soil, for the scarcity of recruits from overseas.

Moreover, China, since 1911, is passing through a real crisis. "In China," remarks the General of the Society of Jesus, "Catholics cannot fail to be found, who share these instinctive hankerings after emancipation, this fever for autonomy . . . who consider that the Christian communities have outgrown their childhood, and who . . . covet for the Chinese a much greater influence in the management of . . . ecclesiastical affairs." Now prudence suggests that these claims should be seconded in all that concerns their legitimate end. This should be done by giving more prominence to the Chinese Clergy, by increasing their number, their standing, their importance, their authority. By means of a Native Clergy and Hierarchy, likely to please the masses, it would be possible to effect an equilibrium of these new tendencies.

These considerations explain the publication of the Encyclical Letter "Maximum illud" of November 1919. In this Letter, Benedict XV remarked that the Native Priest, who is one with his countrymen by birth, and temperament, knows much better than others the best methods of evangelisation. Hence he recommended a complete and careful training of the Native Clergy, so that, in due time, they might be placed at the head of the Dioceses in their country.

Soon after the issue of the above Encyclical, Mgr. Constantini arrived in China as Apostolic Delegate. One of his first acts was to erect two Prefectures Apostolic, ruled over, for the first time, by two Chinese, the Rt. Rev. Melchior Sun for Lihsien and the Rt. Rev. Odoric Ch'eng for P'uk'i. These two, although not yet consecrated Bishops, took their place alongside the 47 European Bishops who were present, at the first Plenary Council of Shanghai in 1924.

Thus the day of a Chinese Episcopacy dawned!

#### 4. The Encyclical "Rerum Ecclesiae" of February 1926:

The closing of the Vatican Missionary Exhibition of 1925 was a paramount occasion to insist upon the same subject. So, on February 1926, came out the Encyclical "Rerum Ecclesiae," in which Pope Pius XI reaffirmed in still more vigorous terms the old policy of the Church. He remarked that old monuments of the Christian Antiquity show, that the Clergy, placed by the Apostles at the head of a new Congregation, was not imported from without but picked from among the Natives. So it was in the first days of the Church; so it should be again. So much so, that the Natives have a better inside advantage with their fellow countrymen, with their language, etc. Moreover, what a disaster it would be for the Church, if the Foreign Priests were driven out from some Missions, unless the Native Clergy could take their places! Hence the imperious conclusion: much has been done along that line, but not enough yet. Therefore the Pope desires, urges, and commands that Seminaries for Natives should be opened and developed, and that Native Priests should not be considered as mere Assistants of the Foreign Missionaries. If these wise directions are followed, concludes Pius XI, "nothing will prevent any more Natives from being placed at the head of Parishes and lastly of Dioceses, to be created as soon as it will please God."

#### 5. The Nomination of the Chinese Bishops:

With the last words of the above Encyclical, the decisive utterance was pronounced. The nomination of the Chinese Bishops came even sooner than it was expected. Less than three months after, successive telegrams from the Vatican brought news that six Chinese Priests were appointed Bishops: one of the Secular Clergy, two Franciscans, two Lazarists and one Jesuit. In fact the progress of time had shown that the Chinese are prepared to take part of the Church responsibility in their own country. The end of the Missions has been partially attained.

#### 6. The Episcopal Consecration in Rome:

In order to focus the attention of the whole Catholic World upon this historical event, Pope Pius XI convoked the New Bishops to Rome, to receive Episcopal Consecration from His own hands, on the very day of the Anniversary of His own Episcopal Consecration. On October 28th, he consecrated them in the Vatican Basilica gorgeously decorated, in the midst of sixteen Cardinals, numerous Bishops and Dignitaries, the Generals of the Religious Orders, all the Diplomatic Corps, many notable Personages, numbers of Priests and Religious, and a throng of forty thousand people. The ceremony lasted more than four hours. Following the Ceremony, the Pope addressed the New Bishops in a Latin Homily. He expressed His happiness that the Consecration should be accomplished near the Tomb of the Apostles and by the Roman Pontiff. He called them to

Rome, that they might go back to their countries from Rome, the source of all Catholic Apostleship. He concluded expressing the confident belief, that they would fulfill the hope that the Church and their country reposed in them. "Go, preach, teach, baptize, bless: I have chosen you, that you should go, and should bring forth fruit and your fruit should remain. Be it so. Be it so."

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## Explanation of May-June Combined Issue

During most of March the Presbyterian Mission Press was closed owing to labor troubles. At the time of closing our April issue was about two-thirds through the press. For a short time in April the Press was able to resume operations long enough to finish up a few outstanding jobs. In consequence our April issue came out finally near the end of that month. In the meantime the Shanghai Times courteously agreed to print our May issue. We expected that the Presbyterian Mission Press would be able to print our June issue at about the same time. The Press was, however, compelled to remain closed until the first of June. This fact threw all our plans out of gear. There remained no chance for us to catch up on the delayed issue. In consequence we reluctantly decided to combine the May and June issues. To meet this situation we have somewhat enlarged this issue. Outstanding advertisements will, of course, all be advanced one month.

We are pleased to note that many of the missionaries who are leaving China are subscribing to the CHINESE RECORDER with the result that our subscription list has shown a welcome trend upward. We suggest to our subscribers that one important way to put their home constituency in touch with the rapid changes taking place in Christian work in China is to send them a subscription to the CHINESE RECORDER. Pastors and those interested in mission work in China would be especially helped by such a thoughtful gift.



## Looking Toward The Chinese Church

THE EDITOR

**THE HOUR OF OPPORTUNITY** Two years ago the "Directory of Missions in China" recorded about 8,200 missionaries. About sixty per cent. of them are now out of China, all of whom are at the home base with the exception of 300 to 500 in Japan and Korea. About twice as large a proportion of the missionaries is therefore at home as is usually the case. About 3,000 are still in China. Of these 1,500 are in Shanghai, 1,000 in other port cities and approximately 500 still in interior cities. Where distances do not prevent missionaries are in consultation with their Chinese colleagues. This exodus of missionaries will be variously interpreted. That it will have a profound and lasting effect on Christian work all will agree. Christian work in China is on the threshold of a new era. We may well turn from the consideration of the present difficulties of the missionaries and their perplexities as to their future and give attention to some of the aspects of the situation in which the Chinese Church finds itself. For the Chinese Church holds the key to the door back of this threshold. Devolution has leaped over those slow and orderly processes which many felt should precede it. Outside of the maritime provinces, Manchuria and some remote and so far undisturbed places, the responsibility for Christian work has fallen upon Chinese Christians. A large proportion of the Chinese Church stands detached and alone. Thorny perplexities jostle one another on the trail before it. Chinese Christians must think for themselves. That perchance is the very opportunity they most needed. In any event they are now free to make such experiments as may sprout in their own minds. To some extent disorganization of Christian work has resulted from the suddenness of this change. Difficulties due to opposition and the requisitioning of Christian property call for strenuous campaign plans. Yet the stoppage of Christian work in China is not as great or as general as might have been expected. There is much cause for encouragement in the way Chinese Christians are shouldering the "mass" of responsibility which has fallen upon them or lifting wheels from ruts. Most Chinese pastors are still carrying on in spite of frequent indignities and persecution. Outside of Hunan and Hupeh most Christian schools are still open: even in Hupeh they are not all closed. Of thirteen Christian colleges (see page 383) ten are still open, six being dependent upon the Chinese staff only. Of course in not a few of these schools and colleges both courses and enrollment are curtailed. Alongside these encouraging features are dangers. But through the dangers gleam possibilities and promises. The testing time of one hundred and twenty years of Christian effort in China has arrived. Only cooperation between the Chinese Christians and God can meet the test, overcome the

dangers and achieve the promises. Missionaries need to keep in mind the colossal task which the Chinese Church confronts in order that they may intelligently sympathize with and pray for Chinese Christians.

**WILL****CHRISTIANITY  
SURVIVE?**

Humanly speaking, the future of Christianity in China is now with the Chinese Christians. Will they stand the test? The Chinese Church is subjected to revolutionary influences that are, to no small extent, world-wide. Chinese Christians have to adjust themselves to a situation created by the world-wide intermingling of peoples and races in ways commensurate with the aspirations of their own and all other Oriental peoples. They are in the swirl of a movement that bids fair to combine the momentums of the Reformation, the Crusades and the strivings of early Christian communities. The struggle is even now intense. The end cannot be foretold. Within China is a rising tide of criticism, opposition and sometimes persecution. Some of this is honest in intent; much of it is based on misunderstanding; no small part of it is due to a camouflaged rejection of the high ethical and religious challenges focused in Christ. Will Christianity survive in China? For perhaps the first time this question must be asked and may be answered in terms of the Chinese Christians. Missionaries may view it in a detached way. They can no longer be a large factor in solving it. The Christian Church in China is no longer dependent on them. Our own answer to the question above is optimistic. For this we have six reasons. (1) Centres of Christian influence and effort are more widely distributed over China than ever before. They aggregate about ten thousand. Some may go under. If they do, it may be because they were wrongly built. They had the "name without the reality." But we cannot imagine all or even a large proportion of these centres of Christian faith torn up by the roots and withered by the wayside. The Chinese Christian faith in God will endure even under the strain of the overwhelming task which has suddenly fallen upon most of them. (2) The Bible is more widely known in the language of the people than ever before in the history of Christian effort in China. It speaks for itself. It should be left to speak for itself more. We cannot imagine the Bible and its entrancing picture of Christ wiped out of the Chinese mind and heart. (3) There is emerging a Chinese Christian effort to express faith in Christ and God in terms of China's cultural and religious experience. As they come to clearer self-expression along these lines they will make their Christian Message more understandable and hence more enduring. They will learn how to lead their fellows to realize what Christ means to the Chinese heart. A Chinese Christian renaissance is emerging. It will create a vital message that will win a wider hearing. (4) Chinese Christian leaders are beginning to differentiate Christ and his signi-

ficance from the accretions which have fastened themselves to Christianity in its passage through history. They are beginning to dig down to the basic meanings of the Christian faith. (5) Chinese Christians are becoming vitally conscious of their Christian destiny and obligations. The sudden avalanche of devolution will heighten this self-consciousness. It will call out, as never before, their capacity for leadership. Keenly will they realize how ill-prepared they are for the heavy burdens laid upon them. But we do not look for them to succumb to mere bewilderment. (6) The Chinese Church has not yielded to panic. It is getting under the load. In most places Chinese Christians are rising to the demands of the hour. All these things mean that the roots of Christlike faith in God have gone deep enough into the Chinese soul to prevent their being torn up by the perplexities and dangers of the present situation. Christianity is entering upon its most severe struggle in China. Organized Christianity is due for many changes. But add to the above the all too easily forgotten fact that God is interested in the survival of His own in China and we have quite sufficient ground to be optimistic! Faith in the future of the Chinese Church will enable us to look above and beyond the disillusionment and tragedies of the moment.

**THE CHALLENGE OF NATIONALISM** Nationalism is a worldwide force. At the moment it is the uppermost influence in China. Towards it Christians have two attitudes. Some deem that it calls for a loyalty that conflicts with that due to the Church and the spiritual life. To many others, however, it is a direct challenge to make Christian ideals live in political situations. At times great nationalistic emotions sweep all other interests before them and penetrate even the inmost recesses of organized Christian life. For western Christians the great war was such a time of overwhelming nationalistic emotion. Most church members yielded to it. Pulpits were often utilized for national propaganda. In such hours of crisis the absence of any well-defined boundaries between church and national life become very apparent. Nationalism often takes on an almost religious fervor. It is not our intention in this short paragraph to attempt an analysis of the true relation of religion or religious organizations to nationalism or nationalistic movements, though it is a topic calling for most serious consideration. We do desire, however, to point out that the Chinese Church is stirred by just such a wave of nationalistic emotion at the present movement. Wherever they are informed and articulate Chinese Christians are united in their desire for national unification and international rehabilitation. This is not a matter of any particular party. They want to be loyal citizens and good Christians at one and the same time. They have as much right to stand for the unification and equality of China as western Christians to stand for the "safety of democracy." Like western Christians, however, they



also face the question of how the church as a church may best contribute towards the building up of a Christian nationalism. That is one of the major problems that Christianity has not yet solved anywhere. China never before had a nationalistic movement like the present one. In the past the Chinese have not been alive to the relation of their religion to their patriotism. The present relation of nationalism and religion thus means a new challenge to the Chinese Church. The fact that they do not naturally move towards a separation of the two may make it easier for them to hit on a working solution. In the meantime they need a greater degree of articulation in order to express themselves against the undesirable features which accompany most nationalistic and revolutionary movements. No purely Chinese Christian organization exists through which such an articulated attitude might find voice. Christian desires to assist in training worthy citizens have, however, become articulate through the Y.M.C.A. Five years ago this organization started a "Good Citizenship Week." This was designed to take the place of various commemoration days which fall in May. It was a special effort to turn "national shame into civic spirit—negative and destructive patriotism into a liberal, positive and constructive spirit." The movement has been very popular. Twenty text-books and syllabi have been prepared for study groups in which are set forth both sides of many political and civic questions. In this way do these study books exemplify the Christian principles of truth and fairness. From May 1 to 10, 1927, about 35 city Y.M.C.A.'s and 150 student associations observed this Good Citizenship Week. This is one constructive way of meeting the challenge of nationalism. To dig deeper into this problem and evolve still other Christian ways of contributing to the pruning off of undesirable nationalistic activities and the discovery of worthwhile ones the Chinese Christians need time. We sympathize with them in their desire to make their Christian faith count in national rebuilding.

**THE CALL TO RELIGIOUS FREEDOM** China has never had a state church though Confucianism was for long its dominant thought system. In consequence there have been struggles for power directed by or aimed at certain religious and philosophical systems. Gradually, however, the right of the individual to accept or reject certain religious or philosophical ideas has been worked into the Chinese consciousness. In the West the efforts of certain religious groups to dominate the religious life through political machinery led to a struggle for the religious liberty of other groups. It was finally conceded that no one religious group should be dominant in regard to the state. The right of the individual to accept or reject particular religious beliefs was a corollary of this right of groups to religious freedom. Western Christians are keenly alive to the problem involved. Chinese Christians, however, do not

feel the pressure to the same degree. They have never had to fight for religious liberty as such. Furthermore they approach the question of religious liberty more directly from the viewpoint of the individual than that of any group. At present the state is assuming the right to limit private schools with regard to the propagation and teaching of religion. Generally speaking Chinese Christians find it easier to agree with the state at this point than western Christians do. This difference of attitude has its roots in a difference of historical experience. Nevertheless there are signs that the problem of religious freedom is looming up before the Chinese Church. A preacher in Foochow recently raised the issue in public. Here and there Chinese Christian leaders are beginning to express themselves on the question. All over China Christianity is swept by a deluge of criticism. One party among the critics is anti-religious. In not a few places Christian institutions have come in for unwelcome attention simply because they are Christian. A prominent general in West China, while declaring for the continuance of schools run by Christians, advocated the elimination of the Church. In some places attempts are made to prohibit preaching. All such incidents are a challenge to the inherent right of religious freedom, whether it be that of the individual or a group. They involve at least a negative limitation of that right. The "toleration clauses" are dead. The platform of the Nationalist Party and the constitution seem to concede religious liberty. But the actions of anti-religionists and extreme communists throw doubt upon the validity of these declarations. A decisive and clear national declaration is called for as soon as that is possible. It seems fair to say, therefore, that the Chinese Church will find it necessary ere long to do two things. (1) Work out and adopt its own definition of religious freedom. (2) Bring its influence to bear in an effort to have that definition of religious freedom accepted nationally. This might mean a struggle. To some extent other indigenous religions suffer also from the widespread attack on religion. They will also desire to help settle on such a definition and secure its establishment. We rather look, therefore, for this issue to become more acute in the near future than it is at the moment. The whole problem is being raised anew by and for western Christians also. Attempts to legislate against the teaching of evolution because of its religious implications are cases in point. In any event this is a problem that the Chinese Church needs to think through.

**THE URGE TO UNITY** The Chinese Church has viewed Christianity through denominational windows, each one colored somewhat differently. There is nothing in Chinese religious experience that correlates closely with denominationalism, though they have different and to some extent competing systems of thought, and have had, in the past, controversies in connection therewith. The unifying elements in these differing systems of thought have, how-

ever, gradually come into prominence in their minds. They have ceased to be aggressively competitive. The fences of exclusiveness are broken in many places. The present urge for national unity in China, though still far from realization, tends to intensify the age-long emphasis of the Chinese on harmony and unity of spirit. In many quarters, therefore, they are beginning to look beneath denominational emphases for the contributions which each separate religious group may make to one co-operative religious fellowship. Many Chinese find no difficulty in fitting into the denominational psychology and polity. Others would like to eliminate all denominational distinctions. Perhaps the majority are willing to permit their continuance but will desire like Prof. T. C. Chao, (page 304) to look on them as schools of thought desiring at the same time freedom to participate in each or all as seems desirable. Recent actions in connection with the passing over of the New Zealand Presbyterian work to Chinese control (page 376) show, that at times at least, denominational polities and emphases will be adopted and carried on by Chinese Christians. The five churches in Hangchow, however, are attempting to unify their life in a city-wide organization. It is quite likely that something like this will take place in many other centres during this period of accelerated devolution. Such questions as the following are now before the Chinese Church, "What shall be done with the denominations? How may they severally be made contributory to the further building up of a vital church life in China?" How they will answer them cannot be foretold in detail. In the meantime what might western Christians do to help the Chinese Christians evaluate these differing and, unfortunately, sometimes competing denominations? Two suggestions may be ventured. In the first place western Christians in China may make it clear that denominational emphases do not hinder the united manifestation of loyalty to Christ. This might be achieved in a wider realization of fellowship of the spirit through inter-denominational relationships. Furthermore the permanent values in these contrasting denominations can only be understood by the Chinese Christians as they study them much more than they have been able to do. We hope, then, that in the second place the World Conference on Faith and Order to meet in Lausanne this summer and to be composed of the representatives of eighty-odd communions may contribute to this end. The best service that it could render would be the issuing of a volume setting forth the varying emphases in the communions taking part therein. Such a volume might well become a text-book for future Christian leaders in China. If in addition to such study Chinese Christians have freedom to experiment they may work out a religious relationship which will conserve the best in each denomination while at the same time allowing free and full expression to the spirit of fellowship. We hope so anyway.



**THE PROBLEM  
OF EDUCATION**

The Chinese believe in education. A number of educational problems challenge the attention of the Chinese Church at the present moment. (1) What will they do with the educational system built up by the sacrificial efforts of missionaries? They will not want to lose its momentum and gains. They may attempt in many cases to reorganize it in terms of community and regional units. Where they have to carry the financial responsibility alone they will have to fit the standards to their purses. Many of them will still want financial help from the West. (2) A more pressing question looming up is that of "party education." In Canton, for instance, middle schools and colleges have been notified that they are expected to have special teachers for political subjects *appointed by the Party*. This may be all right as a temporary measure. But unfortunately some of these expectant teachers will probably use this opportunity to oppose religion and Christianity. They will thus make anti-Christian effort a feature of party politics. This raises a most serious issue for the Christian Church. It is one outside the experience of modern western Christians. (3) Chinese Christians do not generally find much difficulty in meeting the government requirement of registration that religious instruction and services must be voluntary. They are, however, confronted with the urgent necessity of setting up a system of religious education that will effectively meet the situation thus created. Reconstruction in religious education is a problem western churches also face. (4) Many other questions loom up, such as, "What aspect of education shall the Chinese Church emphasize? Shall it leave education in whole or in part to the government?" We are inclined to think that the Chinese Church will desire to make a distinctively Christian contribution to education. Where and how shall that contribution be made? Now if China is to become democratic in any sense education will have to become more general than it now is. Illiteracy is a foe to national strength and international understanding. To reduce illiteracy is the most urgent educational need on China's horizon. In this connection elementary and special adult education are imperative necessities. The Church faces this need. Will it find its greatest field of immediate educational usefulness here? We cannot venture to answer this question for the Chinese Church. We do, however, look for the answer with sympathetic eagerness.

**THE TRANSIENT  
VERSUS THE  
PERMANENT**

Like its western contemporaries the Chinese Church is in danger of being overwhelmed by transient issues and overlooking the more permanent and essential elements in its message and its task. In the very proper effort to achieve independence it

may overlook the more urgent obligation to offset the tidal wave of materialism now sweeping over the world and China, with a ringing message as to the importance and supremacy of the spiritual life. In the midst of urgent and pressing questions as to the future security of Christian property Chinese and western Christians may overlook the much more important question of how the Christlike spirit shall find free expression. Both Christian independence and property will be safe if the spirit of Christ has free play. In their passionate interests in China's revolution Chinese Christians may overlook the urgent need of finding a Christian solution to the unsolved problem of the evolutionary as over against the revolutionary method. Christians all over the world need to find the way through this maze. Chinese idealism has been rather against the use of force in the promotion of ideals. In the present use of military force to promote national ideals the Chinese are following a practise often prevalent in the West. But for both Chinese and western churches there remains the pertinent question, "Can spiritual forces be given the supremacy over those which are physical and material?" Other questions involving permanent needs which urgently call for consideration are, "What is the Christian basis for human relationships? How can nationalism be fitted into internationalism?" If the Christian Church is to maintain a position of moral and spiritual leadership it must lead in solving just such problems. China needs just such moral and spiritual leadership at the present moment. To provide it is the first duty of the Christian Church. We look for a China that is to be. We look for international co-operation in place of competition. What permanent word has the Christian Church in China on such vital problems? They are world issues. In fact most of the problems now confronting the Chinese Church, of which we have only suggested a few, are world problems. What again is the message of the Chinese Church to China? The necessity of preparing this is in danger of being submerged in the oft-repeated and justifiable condemnation of China's present unsatisfactory international political status. Christianity will not fulfil its duty towards saving China by helping readjust her political status only. Christianity has two major contributions to make to China. One is Christ and all He means. The other is Christlike character. Has not the time come for Chinese Christians to seek to make these values real to China? We have a feeling that all over China, as indeed all over the world, distracted people are peering above the swirl of immediate perplexities for some word about or from God that will steady them, lift them above their perplexities and enable them to win a spiritual victory over life. How may the Chinese Church put forward the eternal verities which are its major heritage?

## In Remembrance

JEANIE I. DOW

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**B**ORN in a sunny farm in Old Ontario, Canada, Dr. Jeanie I. Dow was a young woman, with heart looking wistfully at life to catch its meaning for her, when in 1888, the mission to North Honan was founded. Six years later, when the band of pioneers was suddenly through various losses reduced to one quarter of its number in one year, found her an eager student completing her medical course. The call of the broken line in Honan could have but one response from her. She would go and standing where the first woman medical missionary to North Honan had fallen, would carry on and bring the ministry of healing to Honan's women.

Arriving in 1895 before a uniquely successful period of language study was completed, she opened medical work in small quarters for women. This fair beginning was wrecked in Boxer year, but in 1904 it was possible to commence again with better accommodations in a larger centre, and Changtefu Women's Hospital under her direction has developed from the day of small things to a work which, now housed in a new modern hospital, has broadcasted the blessings of healing over a wide field. She was even more anxious that her patients should come to know the Great Physician of sin-sick souls. Affection between herself and the helpers she inspired and trained, has stood the test of long terms of work.

Her gifts of mind made her an invaluable member in any council. Not seldom when the discussion of some project seemed about to culminate in its adoption, a quiet pointed question from Dr. Dow would reveal possible defects in its results. Her mind would whet that of others into doing their best thinking.

She believed that the time had come when the contribution of missionaries to China, was not in the busy-ness of organization and detail, but in just to what degree each is a spiritual force in the full

Returning in October, 1926, after a year's happy furlough in Canada, she entered into the routine of the new Women's Hospital setting of his or her life. Steadfastly she lived out this conviction.

completed during her absence. On January 17th, 1927, at Peking Union Medical College Hospital, where she had gone for treatment, the Heavenly Father took her to Himself. Her life was a gift to China, and now her death is precious in China to those who knew and loved her.—M.S.



## Our Book Table

**Christianity And The Present Moral Unrest.**—George Allen and Unwin, Ltd., Ruskin House, 40 Museum Street, W.C.1, London. 6/6 net.

This book is full of profound common sense. It is made up of contributions by individuals directly interested in and sympathetic with the aims of Copec. In the main the discussions deal with social problems from the Christian viewpoint though religious ideals and attitudes have considerable attention also. Every page is full of illuminating and most careful thinking. It is, for instance, admitted that there are times when resort to force is the only possible solution to the problem of preserving a value in jeopardy. Nevertheless the occasions when this should be necessary are reduced to the minimum. Particularly helpful are the discussions of social and individual ethics. The Christian ideal of individual behavior is compared with those of "the gentleman" and "the sportsman," both popular ideals, to the exaltation of the former. The lack of any trace of the "superior person" in the figure of Jesus is clearly developed. He aimed to be the highest ethically and spiritually and yet kept free of any taint of the superiority-complex. This aspect of the book should be peculiarly helpful to all those working among other races than their own. It involves a lesson about life which many have only indifferently realized and inadequately embodied in practice. The book combines in a remarkable way the social, the devotional and the religious aspects of the well-rounded life. It is the kind of book that every Christian should read. It indicates in many places where and how the adventurous spirit of Jesus can be applied to modern life. It offers new foundations in thought for the old way of life as set forth by Jesus. It shows how in spite of current difficulties British thinkers are digging deeply into practical problems.

**Science, Religion And Reality.**—Edited by Joseph Needham. The Sheldon Press, Northumberland Avenue, W.C., London. 12/6 net.

Co-operative thinking is the order of the day. In keeping with this trend we find many books now made up of contributions by various writers. The chapters in this book are written by a number of thinkers distinguished in regard to their particular subject. The book was prepared under an Editorial Committee with The Very Rev. W. R. Inge, D.D., as chairman, who also wrote the conclusion. In the main it treats of the relation of religion to science. Dean Inge is convinced that the conflict between these two fields of thought is far from being ended. The origins and relationships of religion to various scientific lines of thought are carefully developed. A place for religion and spiritual qualities is recognized by all the writers. One argues, for instance, for mechanistic biology but admits that this cannot explain mind. The existence of qualities and aspects of life beyond is seen after all to deal with a very limited field only. All the writers would, however, apply the scientific method to religious and psychological problems. It would perhaps be rather difficult to delimit or define religion on the basis of this book. The writers do not always agree with each other. Religion built up on the basis of their approach will be different from that conceived by many in the past, and indeed in the present also. In other words, this book is one phase of the modern search for the abiding values and significance of religion. It is, therefore, reconstructive as to religious problems, and throughout sympathetic with religion as

such. It is a most valuable book to put one in touch with the latest development as regards the relation of science to religion and also as regards many of the latest scientific emphases.

**Science And Religion.**—J. A. Thompson. Translated by Z. K. Zia. National Christian Literature Association, Shanghai. •

The Chinese title is 近代科學家的宗教觀. Such books as this are most desirable at the present time in China. Many think that there is a conflict between religion and science. This work, written by a great authority in science, shows that there can be no enduring conflict. There must be a reconciliation. This reconciliation Dr. Thompson attempts in six chapters. He states the problems of science and religion: treats the nature of the unseen physical universe: discusses the power in the universe and the complexity of Life: explains the relation of psychology and indicates the contribution of science to religion. Mr. Zia has done his part well and clearly. The proof reading is not perfect.

**Foundations Of Christianity: A Study In Christian Origins.**—Karl Kautsky. International Publications, New York. \$4.00.

This large and well-printed volume purports to be a detailed investigation into the origin of the Christian Church from a materialistic standpoint. It is distinctly called "A Study," and is without doubt the product of a studious mind, well read in various branches of literature. But it is also a very obvious demonstration of the truth of an old and true saying to the effect that when faith is absent, imagination is in great danger of being left in a quagmire of superstition and false deductions.

To review this book adequately would require far more space than we can devote to the task. Those who welcome "International Books" will take this discursive tome to their hearts,—will doubtless regard it as a fascinating tale, and announce it as among the most carefully reasoned of social studies. Our own judgment is against such a verdict. That wide reading, although often ill-digested, has gone to its make-up cannot be denied: it is equally certain that the deeper and truer and more spiritual meaning of the Christian Church, either in origin or history, has never risen above the author's mental horizon. Of course there is some wheat to be found in his pages, but there is also a great deal of chaff, and the writer has most signally failed to segregate the true from the false.

It is, however, to the author's credit that he frankly admits the difficulty of investigating the beginnings of Christianity. But surely this admission ought to have suggested and secured more caution in drawing deductions from the events in history with which he deals. A staggering assertion is made that, of the epistles attributed to Saint Paul, there is not one whose genuineness is undisputed, while others are characterized as brazen forgeries! A still wilder statement is to the effect that there is not a single element in the Christian literature concerning Jesus that will bear the test of examination! In regard to all which we simply exclaim: What fools saints and martyrs, scholars and prophets in all the 1900 years since Jesus lived must have been! If M. Kautsky is to be believed, the inspiration and incentive of the Cross and of Him who hung thereon, are to be traced to mental delusion and fraud. Happily, Christian experience, not of course of the materialistic type, has a more glorious and satisfying witness to bear, and that witness is in no way rebutted by the fanciful book which lies before us.—J.W.W.

**Vital Modification of Religious Thought.**—Granville Rose Pike. The Stratford Company, Boston, Mass. Gold £1.50.

The author of this book frankly faces all the implications of modern scientific discoveries and then shows that though affected deeply religion still remains as a vital and necessary aspect of life. The trend of modern thought is towards unification of the ultimate explanations and bases of life and experience. Religion must needs meet this challenge and get above its present divisive and backward looking influences. God does not appear smaller when viewed through the high lenses of modern thought, but clearer and grander. The man of religion must approach his problem with the scientific desire to find the truth. He must also seek to make his religion work fully in man's present relationships. Religion must also become an integrating social factor. Religion like science must embody a spirit, an attitude rather than a definite creed or program. Every page of this book glows with faith scientifically viewed. A good book for those pessimistically inclined with regards to modern religious trends.

**The English Church: A Retrospect And A Forecast.**—The Right Rev. Bishop J. E. C. Welldon, D.D. Hodder and Stoughton, Ltd., London. Price 12/6 net.

In this handsome volume we have the ripened convictions of a master mind, frankly expressed, with great clarity of thought and in simple yet graceful style. Leading up to the problems affecting the Church of England and the whole Christian world are two chapters dealing with the nature of religion and Christianity. It is shown in the first that religion does satisfy the just demands of the human reason, is capable of supplying a moral code, enriches human life and provides a perfect object of human adoration. The second chapter shows Christianity as the one possible universal religion. In the succeeding chapters are discussed forms of Christianity; the particular problems of the author's own Church; the questions of Nonconformity, Christian Reunion, Modernism, the Church in relation to social questions and industrial problems; the Missionary obligation; the party spirit and public worship; with a final chapter on the Church of the future. The book is thoroughly up-to-date in its facts and restatements; courageous and friendly in its attitude; startling in some of its assertions, but true to the Christian principles of the Reformation, viz. freedom of thought and speech and life, the open Bible, the direct access of the human soul to God, and the spirituality of Divine worship in all its forms.

**Modern Science And People's Health.**—Edited by Gruenberg.

By no means should the reader confuse this book with "Science and Health" by Mary Baker Eddy. On the other hand it is a splendid compilation of integrated chapters by experts on the latest discoveries that various phases of science have contributed to the solving of the problems of disease and the accumulation of physical vitality. The anatomist, physiologist, chemist, bacteriologist, psychiatrist and public health officer, illuminate for the layman, in popular non-technical language, the truths relating to heredity, environment, nutrition, control of communicable diseases, the lengthening of life, etc. A splendid book for anyone, especially good for the young man or woman. Should be in the library or on the reference shelf of the school or college.



**Christian Education In The Church.**—P. T. Thompson. Student Christian Movement, London. 1926. 1/- net.

This is a brief and most admirable introduction to the subject of religious education, written in non-technical language for a wide circle of readers. We should like to put it in the hands of every missionary in China because of its good sense and its persuasive presentation. A few sentences will indicate the viewpoint. "Education means growth in living: Christian education, growth in the highest living possible to man." "If Christianity is to be taught in the schools, the school must be a Christian community." "The soul is not a vessel to be filled, but a hearth which is to be made to glow." "Education may be expected to be regarded as the church's first business, taking precedence of efforts to reach the outsider, whether in London or Lahore." "If we venture the fortunes of the church where He was prepared to venture the fortunes of His Kingdom, namely in the heart of a child, we shall not fail."—E. W. Wallace.

**Through Creative Evolution To Incarnation, And The Goal Of Humanity.**—Rev. J. Gurnhill, B.A., Canon of Lincoln. Longmans, Green, London. 1926. 6/- net.

We can recommend this suggestive little book, which deals with a supremely important topic, with hearty good-will. The author is a scholar and writes like a scholar. In addition he is a devout and convinced believer in the doctrines of the Christian faith. His alert mind keeps him in touch with the movements of thought in the world, and to judge from his literary output, no one knows better than he the strength and subtlety of the attack which science and materialism make upon the Christian position. The present book—it contains not more than one hundred pages of well-reasoned material—is an interesting and successful attempt to reconcile the great claims of Religion with the lawful claims of modern Science and Discovery. It need hardly be said that the volume is erudite and thoroughly logical in all its thoughtful pages, while the steps by which the author leads his readers from the standpoint of Creative Evolution to the Incarnation, and then on to the Goal of Humanity, which is Eternal Life through faith in Jesus, is strikingly impressive and convincing.

We believe that this orthodox presentation of Truth by so learned and so humble-minded a follower of our Blessed Lord, will gain the attention of a wide public.—J.W.W.

**Elementary Christianity.**—Cyril Adlington. Longmans, Green & Co., Ltd. 2/6 net.

In the midst of the existing intellectual and moral unrest what are the elementary things about Christianity? This is the question the author tries to answer. He approaches the personality of Christ more from the ethical than the theological aspect and believes that fundamentally the Christian life must be tested in moral terms. He thus avoids getting bogged in metaphysics. As to Christ he quotes Paul's words, "the image of the invisible God" and concludes that elementary Christianity as summed up in Christ is, that "He showed on earth all of divinity that can be shown in the conditions of one human life, more than his people could understand, more than has yet been fully grasped by all the generations that have followed." For man the way of this life is the way of love. In regards to existing controversies he urges that "a Christian's most important share in any controversy is to see that it is conducted on Christian lines." Such a principle puts an entirely new face on the controversial situation.

**Man Created During Descent.**—Morris Morris, M.Sc. Marshall Bros., London. 3/6.

Physicists say it is impossible by any experiment to prove the existence of the Ether and yet they are glad to hook up their wireless sets! Similarly God has deputed the power of procreation to living organisms so that we are liable to lose sight of His continual sustenance of the Universe. The author shows that Mendelism has displaced the possibility of variation during descent being due to natural selection and more than that it must be due to creative acts of God as insisted upon by the late Alfred Russell Wallace. The book shows that only a Materialistic Philosophy can blind the eyes of men to continue believing in Evolution by Natural Selection or Chance. The book is full of encouragement for Christ's people.

**Chinese Altars To The Unknown God.**—John C. DeKorne. Smither Book Company, Grand Rapids, Mich., U.S.A.

The author of this book was secretary of the mission of the Christian Reformed Church of North America at Jukao, Ku. He has spent about six years in China. During that time he has learnt something of Chinese religious ideas and attempted to relate them to the Christian message. The collection of short statements on various aspects of those ideas and the problems before Christian workers is the result. Of necessity he does not go very deeply into the various subjects treated. For this reason the book is suitable for the rank and file of western Christians who desire a peep into Chinese thought and life as it concerns their purpose in being in China. What is said will be of little interest to students of China. While the writer touches on most aspects of the religious life of China he can hardly be expected to be exhaustive in a book of only 138 pages divided into twenty-eight chapters. In general the chapters strike one as being worked over talks to mission study circles. Superficial as the treatment of necessity is, yet such simple books are very much needed.

**A Sketch Of Chinese Arts And Crafts.**—Hilda Arthurs Strong. China Book Sellers, Peking. Mex. \$3.00.

In fifteen chapters, which begin with an historical outline of art in China and end with a brief glimpse into the National Museum at Peking, this book introduces us to the various aspects of China's arts and crafts. Something is told also of the religious background of Chinese art and its symbolism. Processes of technique and principles are touched upon. The difference between Chinese ideas of perspective and those of the West are shown to consist in the fact that Chinese artists think of perspective in terms of height while westerners think of it in terms of distance. We do not recall seeing this distinction brought out elsewhere. Frequent use is made of the writings of things artistic in China. In all the book provides an interesting introduction to China's arts and crafts for those knowing little or nothing about it. Here and there also there are glimpses into the industrial conditions connected with the crafts mentioned.

**Yesterday, To-day And For Ever.**—William Canton. Hodder and Stoughton, Ltd., London. Price 6/- net.

Unusual importance and pathos characterise this book as having been the last work of the British and Foreign Bible Society's historian; in fact on the night before his death he was making notes for the closing words. The wide sweep of Mr. Canton's knowledge of the conquests of the Bible,



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and the grace of his style are seen as we go from continent to continent, and hear the book speaking and note the response. The spell of the voice is not limited by language or race; and equal bravery and consecration are shown in Biblemen and Biblewomen of widely varied nationalities. Many testimonies are given as to the mental change produced by the influence of the Scriptures. The record of what has been accomplished is amazing and should induce a wider and more serious study of the wonderful Book.—G. M.

**Shepherd Of Udaipur.**—George Corstairs. Hodder and Stoughton.

Except for the last chapter this book gives only a vague impression of Dr. Shepherd, the beloved bachelor physician of Udaipur, India. This is because his life was not full of spectacular incidents and being a taciturn individual, he left little that his biographer could lay hold upon in representing his character and personality to the reader.

But the book contains vivid pictures of the life and people and scenes in the Indian State where Dr. Shepherd worked. The sub-title of the book is "The Land he Loved" and as it is written by a missionary himself familiar with Udaipur it gives many valuable sidelights on missionary work. Especially interesting are the descriptions of the Bhils, tribesmen of the hills, among whom Christian work was pioneered by Dr. Shepherd.

**Balanced Burdens.**—Stuart Robertson. Hodder and Stoughton, Ltd., London. Price 5/- net.

These addresses are primarily meant for young people, but older people may be helped by the skilful manner in which important truths are illuminated and enforced in bright and graceful style. We would like to know more about the Chinese governor who ordered the students to be taught football—they learnt the rule but did not actually play the game!

**Music In Church Worship.**—Rev. G. Wauchope Stewart, D.D. Hodder and Stoughton. 10/6 net.

This book contains the Baird lectures for 1926. Although written from the angle of one whose form of worship is the Scotch Presbyterian, it contains much thought-provoking material for those interested in bettering music in all churches. The author's aim is to make music "more elevating in its influence on the congregation, and more worthy to be laid as an offering upon the divine altar." There is much of historical interest, but there are also many practical, and some novel, suggestions. While somewhat technical it can still be understood by the lay reader, and as a matter of fact is addressed to such. A valuable contribution to the literature on this subject.

**John Edwin Watts-Ditchfield, D.D., First Bishop of Chelmsford.**—Ellis N. Gowing. Hodder and Stoughton, London. Crown 8 vo. Pp. 306. Price 7/6 net.

Had Watts-Ditchfield remained in the Church of his fathers, he would have been "one of many," for he possessed just the characteristic qualities that go to make the average successful Wesleyan minister: but in the Church of England he was somewhat of an exception and therefore conspicuous. And it is significant that the Church which had no room for the Wesleys in their own day was wise enough to receive from Wesleyanism so typical a son as Watts-Ditchfield and to give him ample scope. His biographer has given us a glowing account of the life and work of an able administrator,

a keen social reformer, an ardent yet broad-minded evangelical, a loyal friend and a manly Christian—a personality that was a priceless gift first to East London and then to East Anglia.—F. F. B.-S.

**The Tragedy Of Saul.**—John A. Hutton, D.D. 1926. Hodder and Stoughton, Ltd. 6/- net.

This book gives us a vivid character study of Saul, the first king of Israel. As such it is both a warning and an inspiration. Dr. Hutton possesses a keen ability to analyze the great spiritual principles which were involved in the different crises which Saul faced. This book is to be read with profit.

**St. Francis Of Assisi.**—G. K. Chesterton. Hodder and Stoughton. 1926.

The author does not pretend to set forth a comprehensive biography of St. Francis. Rather he endeavors to give an introduction to the study of this saint, whom he so much admires. He chooses a few typical incidents and deals at length with them. The book contains seven excellent reproductions of paintings by F. Calel-Robinson illustrating the life of Saint Francis.

**God And The Absolute.**—T. G. Dunning, PH.D. Student Christian Movement, 1926. 3/- net.

The author in this book of 82 pages gives the philosophic significance of religious experience. He builds his thesis upon the unique premise that God and the Absolute may not be one. "Theology is only one of many sciences dealing with reality," therefore it is but a part of the whole. "A 'Christian Philosophy' is a dubious phrase." The author does not make a satisfying distinction between God and the Absolute.

**What Is The Christian Religion?**—Edward L. Parsons. Morehouse Publishing Company, Milwaukee, Wis., U.S.A. G.\$1.00.

In four sermons the Bishop of California attempts to define Christianity as a faith, a way of life, a society and a transforming power. Christ is the way to God. God's love as revealed in Christ is the way of life. The Church is the society of those who are, or should be, loving reciprocally. In spite of its evident weaknesses Christianity has revealed a transforming power which operates in individual lives and to some extent in the lives of nations influenced thereby.

**From Field To Factory.**—Margaret Read. Student Christian Movement, 32 Russell Square, London, W. C. 1. Price 1/6, 1927. A study of the Indian Peasant.

A short but clear and timely statement for those interested in the problems created by the coming of large scale industry to China, a country which is one step further back in industrial regulation, there being none such here. It shows the necessity, even where regulation exists, of a public opinion to make laws really effective: and for education to make workers want the laws.

**Christian Faith And Social Order.**—W. G. Peck. Student Christian Movement, 32 Russell Square, London, W. C. Price 1/-. 1926.

In the introduction the author hopes he has not, by condensation, failed to cover the essentials of his longer book, "The Divine Society." But he has left little satisfaction in the reader's mind, in an effort to scan the Nature of Society, the Christian Republic, Decline of Faith, Social Nature of God,



the Incarnation, the Cross, Christian Experience, and the Church—in 64 pages. Condensation might be justifiable if there were no other shorter books for students on the subject: as it is, this book is neither a full discussion, nor a mere outline.

**Studies In The Christian Character.**—E. A. Cockin, M.A. Student Christian Movement, London. Price 9d. net. 42pp. Paper covers.

An outline study of Christian ethics for the present age by a wideawake, scholarly, and spiritually-minded man. Little equally good has been published in English and nothing equally accessible.

**A Short History Of Marriage.**—Edward Westermarck. The MacMillan Company, New York. 1926. Pp. 327. Price G.\$3.50.

Students of Sociology, and others, who are acquainted with Professor Westermarck's History of Human Marriage will welcome this shorter history which is based on the fifth edition of the earlier work but which is not merely an abridged edition of that work. This volume deals with marriage as a social institution. Tracing the origin of marriage in the first chapter the author discusses such topics as the frequency of marriage and the marriage age, endogamy, exogamy, marriage by capture, various types and prerequisites of marriage, and the duration of marriage and the right to dissolve it. The material dealing with China and Japan is particularly interesting. College libraries will find this work of value particularly where the author's earlier and monumental work is lacking.

**The Bible, Its Origin And Growth.**—Costen J. Harrell, Cokesbury Press, Nashville, Tenn. \$1.00 net.

This book contains a comprehensive review of the growth of the Bible. It is written with the class room in mind. While conservative in tone, the author is not afraid of dealing with some of the modern findings of scholarship. Since the book contains a great deal of information which is well arranged, it is therefore of interest to theologian and layman alike.—C.M.D.

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## Correspondence

### A Translation of Mo Tzu.

To The Editor,  
*Chinese Recorder.*

DEAR SIR:—In reply to Mr. Tomkinson's enquiry re translators of Mo Tzu's works I would say that I have practically a complete translation of the Mo Tzu Chien Ku, and am now engaged on notes and introductory matter with the help of Mr. Luan T'iao Fu, of Shantung Christ-

ian University, an acknowledged authority on the subject. If all goes well I hope to have the whole ready for publication by next Spring. A Booklet of Introductory matter on Mo Tzu also is already going through the Press.

With regards,

Yours sincerely,

H. R. WILLIAMSON.

**A Vital Message.***To The Editor,**The Chinese Recorder.*

DEAR SIR:—In the February number of the *RECORDER* there was an ably written article entitled "Is there a Place for the Foreign Missionary?" One could not read it thoughtfully without searching of heart, without sorrowful realization of failures in one's missionary life, of misdirected efforts, of wrong emphasis, of lack of sympathetic understanding of those amongst whom we live, and of selfishness crept in to mar the message we came to bring.

There is however one point which we have to face, and face frankly. No matter from what land we come, or what denomination we represent: unless we have a message to give, a message which we realize has been

committed to us by the Lord of Life Himself, a message which He has told us to carry to the ends of the world, a message which is "the savour of life unto life" to those who accept it, a message which is "the way, the Truth and the Life," it were better for us not to be here.

As missionaries of the Gospel of Jesus Christ, we must know in our own hearts and lives the vital quality of our message, with which naught else can compare, and the power which the Holy Spirit gives to that message of lips and lives when spoken and lived in humble dependence upon our Lord. If we are not sure of the vital quality of our message, for ourselves and for the world, we had better take the next steamer home.

FRANCES CATTELL ANCELL.

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## The Present Situation

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**THE CHINESE CHURCH AND THE MISSION.**

On March 14, 1927, there took place the formal transfer of the work of the New Zealand Presbyterian Mission to the Kwangtung Synod of the Church of Christ in China. Most of the members of the Mission were present. The synod also was well represented. The Christian workers of the district and a fair number of Christians also attended. A statement of transfer in Chinese was, on behalf of the Mission, handed over by Dr. Kirk to Rev. L. C. Kwong, chairman of the Synod. Rev. Kwong promised on behalf of the Synod to take up the responsibility entrusted to it. He handed a document in Chinese to the representative of the mission formally signifying such acceptance. He also expressed the hope that the Synod would continue to have the co-operation of the Mother Church in New Zealand in pressing towards the attainment of the goal that was set before them. The document handed over by the representative of the mission stated, among other things, "In our judgment the time has come when, in the best interests of the Kingdom of Christ and the development of a self-propagating, self-governing and self-supporting Chinese Church, the direction and control of the work hitherto carried on by the Missions in Kwangtung cooperating with the Church of Christ in China and such other work as may be mutually agreed upon, should be committed to the Synod of this Church, it being understood that the transfer of the various fields of work be at such time and upon such terms as shall be mutually agreed

upon by the Church of Christ in China and the Missions concerned." This transfer includes staff, equipment and funds of the evangelistic and village school work, the Kong Chuen Hospital and a boys' and girls' schools. At the end of five years the transfer is to be reviewed. Insofar as this transfer touches mission funds and missionaries it is under the rules in force between them and the Board. On the occasion of this transfer the Rev. Y. S. Taam gave an address which is so pertinent to the general problem that we give an abstract of it below.

**"What are its peculiar characteristics?** It brings together into a unity the best inheritance of several churches. There are the Presbyterians, with their talent for efficient organization; there are the United Brethren, with their liberal co-operative spirit; there are the Congregationalists, with their local autonomy, and the self-supporting churches with their spirit of independence.

**"What is this Church?** It is a body of believers, united together through the Spirit of Jesus Christ in one organic whole for developing the fourfold fundamental principles of local autonomy, efficient organization, liberal co-operation, and sturdy independence.

**"What are the problems that now confront this Church?**

"1. To make the Church a living reality.

"2. To press forward with a united front. Current opposition is not only fighting against the Church as a whole, but it is also trying to destroy it by division.

"3. To make its service more efficient and more devoted.

"4. To be fully prepared with spiritual insight and power so as to be able to stand and press forward.

**"II.—The Meaning Of The Ceremony Of Transfer.**

**"What it is not:**

"1. The mission is not going to give up responsibility or work. It is not going to quit.

"2. It does not mean that the Mission has completed its work and is now turning over things to the Chinese with a view to going home.

"3. It does not mean that the Mission in turning over this particular piece of work will in future have nothing more to do with it, taking up some other work by itself. It does not mean non-cooperation.

"4. 'It is not a case of 'taking back,' as if the Mission had taken away the prerogative of the Church and now the Church is taking it back again.

"5. It does not mean that the Church is so self-sufficient that it no longer needs the help of the Mission.



**"What it does mean:**

"1. The promotion of the Church consciousness. It should make the Chinese Christians realise that the Christian work hitherto carried on under the direction of the Mission is really their concern.

"2. Stimulation of the sense of responsibility in the church members.

"3. It will mean that the Church will take a permanent place in the life of Chinese society.

"4. It will make a new epoch for the Church in China.

"5. It is a recognition that while the day of the Mission, as a Mission, is ended, its work is not ended."

**Chinese Christians And Evacuation Of Missionaries From Szechwan.—**

"The attitude of Chinese in regard to the evacuation may be divided into three groups. Non-Christian friends and some Christians do not think it is advisable for missionaries to go as Chengtu is the safest place in China and the government will give every possible protection in case of war or danger. The majority of Christians hold the attitude that they do not advise their going or staying but let themselves make the decision. There is another group who wish missionaries to go for the sake of safety and for some other reasons. Personally, I belong to the first two classes. I think Chengtu is safe enough. Even should war break out the Chinese will not be foolish enough to kill them or mistreat them. If it is so serious as to cost some lives can they not stand by and die for the glory of our Lord? There is another thing which might interest your readers, that is, while the young missionaries have left the older missionaries have tended to hold on. I guess the reason is that the younger missionaries have young children while the older ones have more mature children. Another reason is that the older missionaries are more deeply rooted in this country than the younger ones.

Going is easy but staying to carry on the work is the hardest thing. We will, however, face the difficulties even if all our foreign friends leave this city. Since our foreign friends have not taken adequate steps to prepare Chinese to take on the work, and the Chinese have not been trained for this purpose we are in an awkward situation at present. Some churches have to close. This is a pity. Other churches have to reduce their work to the minimum. But myself and some other friends are advising that the work be carried on by all means. This is an unusual opportunity for us to stand by and carry on the work.

The question of whether or not to keep the University open has been carefully considered since the departure of the president. It is easy to close. But it will be hard to open again because the antis will prevent this. This fact convinced us as to what to do. We decided to keep the University open. The plan of having a Chinese vice-president or an executive committee will be worked out within two or three days. I have accepted the deanship of the faculty of religion and will spend my full time on the campus. We shall do our best to keep the institution going no matter what happens."

—DONALD FAY.

**Christian Work in Hunan.**

During the last few months Christian work in China has suffered nowhere more severely than in the Province of Hunan. Here the anti-Christian Movement is being carried out with such thoroughness and completeness that, so far as recent information goes, meetings and study of the Bible have to be conducted with the secrecy that characterised the infant Church in the first century after Christ.

Early in April conditions became so threatening that many pastors fled from Changsha for their lives. Mr. Fang of the Sheng Kung Hwai appeared in Hankow and reported that the compound and church were now entirely occupied by unruly students; on April 9th the Farmers' Union took over the buildings of the Chinese Independent Church. Later the pastor of the Wesleyan Church left, but reported that the foreigners' houses on the compound were still empty; Mr. Chang of the Presbyterian Mission also fled. According to the last report, Mr. Yang, a sta'wai colleague of the Norwegian Mission was still holding on. He is a man of great courage. In March he opened a new preaching hall in a crowded quarter, maintaining that this disturbed time is an opportunity to be seized for the preaching of the Gospel.

Although the local Government has not forbidden the assembling together of Christians for public meetings yet it is powerless to prevent the breaking up of Christian gatherings by students and farmers—members of the anti-cultural league. Indeed when the I Fang Girls' School was closed by official order on April 8th, one of the charges against it was that the students still studied the Bible and practiced the teachings of Christ; and as the students carried their personal possessions out of the school, their boxes were searched by pickets of the Farmers' Union for Bibles and hymn-books which were removed. All religion is regarded with disapproval and a few weeks ago a student wrote, "The Government does not want the people to study any religion and the temple of Confucius has been wrecked."

The Y. M. C. A. and the Y. W. C. A. have also suffered severely, the buildings of the former being taken over by the Youth Movement at the end of March on the ground that it was built by the Chinese for the Chinese (one-twelfth of the cost of erection was contributed by Chinese) and it should now be thrown open to the public. Everything in it was confiscated, including the belongings of the secretaries who narrowly escaped arrest. At present the building is being used partly by soldiers, while the first floor forms a "Hostel" for men and women. The Y. W. C. A. has also been occupied and the secretaries have been in hiding for their lives. The only missionaries remaining in the city are two ladies belonging to the Swedish Mission and the members of the Liebenzeller Mission.

News from other parts of Hunan is scanty and not encouraging. From South Hunan the tale received by the C. M. S. is mainly one of buildings wrecked, congregations scattered and pastors fleeing. As reported in the papers all Christian work has ceased at Yochow, north of Changsha, and the pastor of the Reformed Mission there was seized by the mob and stoned to death.

**Persecutions of Roman Catholic Workers.**

Roman Catholic work and workers have suffered equally with that of Protestants from anti-Christian and radical communistic activities.

In Anhwei more than twenty principal residences and churches were looted. In Hweichow, Suitung, Tunglew, Yuntsao and Hochow such buildings have been wrecked or gutted. Minor residences and chapels have also suffered though the details of same are not at hand. The above has happened in those parts of the province under Nationalist control. The parts of the province under Northern control are still quiet. Of Kiangsu the same sad story must be told. The residences, churches and schools in Nanking have been thoroughly stripped. Windows, partitions, staircases and altars have been torn out. Even the bell from the church tower has been removed. Two chapels near Nanking have also been looted. Though in the English Concession the residence and church at Chin-kiang have been occupied and looted to some extent. At Tanyang the soldiers have made themselves a permanent residence out of church property. This place together with Lishui and Kuyung were looted. In the Wusi district about twenty-seven churches have been occupied by soldiers and more or less looted. In Ihing not one of the nine chapels was spared. The residence, church and schools of Ousi are still occupied by the soldiers in spite of a widely circulated order by General Chiang Kai-shek in favor of the work there. Everything at Kiangying was looted also. All the Chinese Fathers in charge at these places had to take refuge on junks or flee to the mountains. Some of them were without shelter for several days. In the Soochow district the churches near the border of Chekiang were looted. In the Shanghai district two or three residences were temporarily taken over by soldiers. Considerable damage was done during this occupancy. Some others were looted. The looters seemed to take particular pleasure in firing or mutilating images and statues. The sisters of the Institution of the Holy Family in Chapei, Shanghai, had a narrow escape. Their property was taken over by Southern soldiers. It has also suffered from looting and much wanton destruction. The Industrial School of the Salesian Fathers in Nantao, Shanghai, is likewise in the hands of the Southerners having suffered much damage as a result. Some other churches were threatened by actual looting or occupation. This was, however, averted by the French authorities.



**Preliminary Statement of the Committee of the Hangchow  
Christians' Union of the Organization of the  
Hangchow Chinese Christian Church  
(Translation)**

- I. Separate from the Western Church. (Basis of freedom and independence).
  1. A Church with sovereign rights.
  2. Independence in government.
  3. Independence in finances.
- II. Eliminate Denominations. (Discontinue those religious practices and customs that have been brought from the West which becloud the Christ that we know.)
  1. Follow Christ.
  2. Unify the creeds.
  3. Unify forms and ceremonies.
- III. Establish the Chinese Christian Church. (Take over church authority.)
  1. The Chinese Christian Church should have a unified system of organization.
  2. It should seek to meet the needs of the Chinese people.
- IV. The attitude toward the friendly churches of the West. (Ask them to assume the place of a guest.)
  1. Foster the original friendship.
  2. Do not interfere with them preaching the gospel, but they should not establish churches, give baptism, or compromise our sovereignty.
  3. As to the control of schools and hospitals, we will leave those matters to the government to decide.
  4. If the western churches wish to help in the matters of supplying workers and money, the appointment and distribution of the same must be left to us.
- V. The Method of Inauguration.
  1. This plan will first be tried in Hangchow.
  2. The five churches in Hangchow will each announce their separation from their original relationships.
  3. All five churches will unite and organize the Hangchow Chinese Christian Church.
  4. The matters of creed, ceremonies, and the details of organization must be presented and discussed a month in advance, after which they may be passed by the whole body and put into operation.

## On The Field

### Students Change Their Mind.—

Last year the seven hundred pupils of the leading government middle school of Paotingfu declined to study the Bible. This decision arose in an attack of anti-foreignism. This academic year, however, they have changed their mind. There is now a greater demand for Bible classes than the local teachers can meet.

### A Remarkable Family.—

Rev. Seng Tsai-seng is Suffragan Bishop for the Church Missionary Society's Mission in Chekiang province. He comes of a remarkable family. His mother, who died a few months since at the age of eighty-six, left one hundred and thirty descendants, everyone a Christian. Among them are thirty Christian workers, of whom twelve are ministers and one the bishop.

### China at the World Conference on Faith and Order.—

This conference meets in Lausanne August 3-21, 1927. It will have about five hundred members representing a large number of communions. Dr. T. T. Lew, of Yenching University, has been appointed by the Congregationalists as one of their representatives. He is, so far as we know, the only Chinese who will be present. Bishop Roots of Hankow is also down as an alternate to represent the Protestant Episcopal Church in the United States of America.

### Missionaries Still In West China.—

At the time of going to press the following missionaries were still in West China. In Chengtu, Rev. R. L. Simkin, wife and child, F.F.M.A.; Rev. Earl Cranston, Rev. W. E. Manly, wife and two daughters, Dr. Spencer Lewis and wife, Miss L. Lybarger, Miss A. Brethorst of the Methodist Mission; Rev. W. J. Mortimore, Dr. E. C. Wilford, Rev. W. Small, Rev. F. Dickinson, Rev. G. W. Sparling, Canadian Methodist: Rev. H. J.

Openshaw, Rev. Joe Taylor, and (at Kiating) Rev. F. J. Bradshaw, Baptist.

### John G. Kerr Hospital For Insane (Canton) Closed.—

The closing of this hospital was finally consummated on February 28, 1927 by the transfer of all the patients to the Department of Public Health. The Commissioner of Public Health requested the temporary loan of a portion of the hospital to house the Public Health patients included in the transfer. To this the Board of Directors agreed. A portion of the hospital was thus, under this agreement, leased to the Public Health Department for a year.

**Canton Hospital.**—This hospital is still closed. One of the foreign staff is still standing by. There is no immediate prospect of a re-opening. Land for new buildings has been acquired. It was the intention to erect new buildings on this site to take the place of the old ones, some of which are now unsafe for use. Plans to secure money for this new enterprise, however, are being hindered by the experience through which the hospital is passing. Until the question of Government interference in the running of the hospital is settled the situation can hardly improve.

### China Institute In America.—

During 1926 the China Foundation for the promotion of Education and Culture established under its auspices a China Institute in America. Its purpose is to promote a closer cultural and educational relationship between China and America. Dr. P. W. Kuo, organizer and first president of the National South-eastern University, Nanking, and Vice-President of the World Federation of Educational Associations was elected Director of the Institute. During the few months since the formation of the Institute the

Director has travelled about ten thousand miles and addressed audiences aggregating more than 20,000 people. The Institute is also assisting the American public to secure American and Chinese speakers competent to discuss the various phases of China's national life.

#### **Situation Of Christian Colleges.—**

At the time of going to press the following colleges were reported closed: St. John's University, Shanghai, Canton Christian College, and Yale-in-China, Changsha. The following were still carrying on: Shanghai Baptist College, Nanking University, Shantung Christian University, Fukien Christian University, West China Union University, Ginling College, Yenching University, Peking, Hangchow Christian College, Soochow University and Boone University, Wuchang. Some of the foreign teachers are still at West China Union University and practically all of them at Fukien Christian University, Shanghai Baptist College, and Yenching. The others are carrying on without foreign staff. According to the latest report Shantung Christian University had about 80 students, mainly in the School of Arts and Sciences.

**Fellowships In Union Theological Seminary.**—Of the Missionary Scholarships assigned annually by Union Theological Seminary, New York, four come to China for the year 1927-1928, namely, Rev. Paul Russell Reynolds, of the American Board in the Province of Shensi; Rev. O. J. Goulter, of the United Christian Missionary Society in Luchowfu, Anhwei; Mr. Samuel John Mills, Dean of the Department of Missionary Training in Nanking University; and Mr. John L. Childs of the Young Men's Christian Association, Peking. Of the others one went to Ceylon, one to Brazil, one to Turkey and one to Syria. Five Missionary Fellowships (yielding \$750.00 a year) and two Missionary Scholarships (yielding \$450.00 a year) are available

each year for Missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not under-graduate students. Applications for the year 1928-29 should reach the Seminary by January first, 1928.

**Meeting Practical Religious Problems.**—At a village near Paotingfu visiting Christian workers went to the home of the Ch'en family, where they found the men cleaning cotton seeds with a gin which might have been invented by Eli Whitney in 1793! Soon an eager group gathered in the little room, and they began to put in a request for an evangelist to come to stay with them for some weeks. Mr. Liu, an evangelist had made brief visits there three times before. He sat down with them and asked them such questions as these: "What is the use of worshipping mud and wood? How many souls has a person? Is there any value in abstaining from meat?" He answered this last question by an argument which seems to be a common one in the countryside:—saying, "No, and the proof is that men have both donkey teeth and tiger teeth. Now if they were meant only to eat vegetables the donkey teeth would be sufficient, but since they have the tiger teeth it must mean that they are to eat meat as well."

**Christian Work In Szechwan.**—Chinese Christians are carrying on in Szechwan better than some would expect, and are loyally throwing themselves into the work for the most part. The Christian Church is one of the strongest organizations in West China for its size. Services are going on each week in the main centers and many of the smaller places. Probably two-thirds of the schools are carrying on with Chinese in charge. In most places individuals are not in charge, but local committees are. The Union University and Middle



School are carrying on with a little short of a two-thirds enrollment. The students show a fine spirit. If they were not one would not be so keenly interested in staying by. The soldiers are drilling all over the campus six days a week, but they are fairly decent about it. On the whole, one can see real advance in the church since 1911.

**The War And "Gospel Village," Shensi.**—This village attempted to provide refuge for women and children. For two months it was occupied by refugees from villages subject to the dangers incident on the warfare of rival camps. Both sides promised to respect the neutrality of this village refuge! Both failed to keep their promises. First one side occupied it, then the other. Lootings followed the occupations. As an invading army swept in the women and children were driven out onto the plain. Casualties occurred. The missionaries' lives were also endangered. Once a party of "Red Spear" men and soldiers appeared about to attack the missionaries fatally but were restrained. They went off with the missionary's mule and anything else handy. Both the boys' and girls' schools suffered from shells, and everything in them was looted. The missionaries finally had to leave, being fired upon as they went out. This village has been almost destroyed. The above is part of the story told by Rev. William Mudd and published in "The Missionary Herald" (Baptist) for February, 1927.

**Self-Support For Chinese Students.**—More than ninety Yen-ching University (Peking) students are earning part or all of their support, according to R. H. Ritter, chairman of the university self-help committee. Of these fifty-four have steady work as language teachers, salesmen (in the college bookstore and in the Yenta Co-operative Store), typists and stenographers, telephone operators, newspaper correspondents, and in manual labor

incidental to the beautification of the campus and in sweeping and sprinkling the ice on the lake. The others have occasional jobs of a similar character. Quite a number, for instance, supervise the weighing of coal, make trips to town on behalf of others, sell photographs and Christmas cards, do translation or Chinese copying, etc. The wages paid are such that two hours manual labor daily will pay a student's board bill (\$7 monthly). Secretarial, managerial and teaching work are correspondingly higher. The manual labor pay is made possible by a subsidy system whereby the person or department for which the work is done pays the prevailing rate for workmen and the committee adds a certain percentage thereto, believing it to be a good policy to encourage students to do such work.

**Thousand Character Classes In Paotingfu Field.**—At Pei Tung village there was three years ago, one class, last year three and this year five. In another village a class gathered around a table in a little medicine shop. In another village Mr. Kuo, a Christian, had conducted a class for two years. He had refused to accept any pay so the village had presented him with a large inscribed tablet. In another place fourteen students do volunteer teaching in three classes. They come from a school that has been a hot-bed of anti-Christian agitation. One advantage of these classes is that they offer simple and practical service for young Christians. At Chang Ko Chuang a Mass Education class was recently started. The director was also the director of the government school which had furnished coal for the class. In many cases the Mass Education classes become feeders for government schools. The following figures show the extent of the Mass Education Movement in this field and its effect upon the church. During 1924 and 1925 8,000 students were enrolled in these classes of whom 2,000 graduated. Last fall there were 250 classes in

operation. In the same period the church gained a ten percent increase which is to some extent related to the work done in these classes.

**The Fukien Christian Agricultural Association.**—In the summer of 1924 several Christian men and women, interested in the problems of agriculture and rural life in this province, got together and organized the Fukien Christian Agricultural Association. One of the purposes of this association is "to furnish a means of co-operation and mutual helpfulness for its members and similar groups," not only in China, "but throughout the world." The Rural Life Conference on Kuliang last summer was held under the auspices of this Association. During the present year the Association has attempted to arouse interest among the colleges, and middle schools and rural churches of Fukien in a programme of "Forestry and free Planting," and to endeavor to serve the leaders who are working on rural life problems. Those interested in the work of this Association believe that the problems of agriculture and rural life must receive greater attention and study than in the past. This is of vital importance both to the growth of the Christian Church, and to the welfare of the nation. These problems must be considered from these interrelated aspects, namely, technical agriculture, rural education, and the rural church. All these have to do with the Christianization of rural life as well as the ruralization of Christianity. In the field of technical agriculture there are a large number of rural workers who need information and assistance. The association with its various specialists will endeavor to help them.

**Students and Forestry.**—Last October under the direction of two teachers the boys of Hok Ling Anglo-Chinese College, Foochow organized a Forestry Promotion Association. The membership fee is only two dimes a term. Last

spring they personally planted about 11,000 pine seedlings, the farmers whom they had hired planted 22,000 more. They paid \$5.50 for each 'Dang' of about 11,000 seedlings and 50 cents a day for each farmer's work. One farmer planted 500 to 700 seedlings a day. So it took only about \$16.00 to plant about 11,000 pine seedlings. They have an arrangement with the land owner that the income from the future forest shall be divided into twelve parts. Three and a half parts go to the land owner, one to the farmer who shall act as a patrolman for the plantation against fire, animals and thieves, and seven and a half to the Association. Out of this seven and a half part the Association shall give one part to a man who is supposed to have secured this land, and have made the arrangement with the land owner and who shall supervise the patrolman's work and be in general charge of the plantation. The branches pruned off the future trees on this plantation shall also go to the patrolman. These boys have accomplished much. Besides the number of trees planted, they have gained some knowledge of planting trees, and have made use of a piece of waste land for the good of this country. Such work helps, also, to exalt the dignity of manual work and inaugurate a democratic spirit.

**Home Mission Society Of The Chekiang-Shanghai Baptist Convention.**—Thirty years ago at a meeting of the Chekiang Baptist Association in Shaoching the Home Mission Society was organized. The field chosen for work was in the northern part of the province near the Anhui border. Work was first begun in the large market town of Di-p'u. Later the work was extended to the hsien city of Siao-fong. A church was organized at the former place in 1897 and at the latter in 1910. The work has had its ups and downs, due to varying ability in the men who have had the management of the society, but it has been carried on continuously since 1896. In recent years the growth has been particularly marked at Siao-fong where a man of spiritual power and

sacrificial life leads the church. At present there are 23 members in the Di-p'u church and 50 in the Siaofong church. At the former town an evangelist is in charge and at the latter an ordained man, who is also pastor for the district. In both places church buildings have been erected and are owned by the Home Mission Society. The problem of securing qualified men to carry on the work has always been a difficult one. This is being partially solved by the churches themselves in sending one of their own young men to the Sungkiang Bible Training School. It is expected that he will return to the field upon graduation next June. The budget for the work for the current year is \$614.50. Since its inception this work has been supported entirely by contributions from the churches in the Chekiang-Shanghai Baptist Convention.

**Annual Conference, Scandinavian Alliance Mission:**—Forty-one persons, including children, attended the Annual Conference of the Scandinavian Alliance Mission which was held at Sianfu, Shensi, March 13-20. Among other things various reports presented drew attention to prevailing hindrances to evangelistic work, baptisms and church conferences. It was reported also that a large party of missionaries were leaving for furlough. The chief feature of the Conference was the devotional messages delivered by Pastor G. Pike of New Britain, Connecticut, who represented the churches of this Mission in America. Special consideration was given to prevailing Chinese Christian desire and effort in the direction of self-government. Special attention was given also to the question of whether or no the members of this Mission should, in the face of present political and religious movements, remain on the field. The unanimous conviction of the Conference was in favor of remaining.

The report of the Conferences makes special reference to Marshal Feng Yu Hsiang, who now controls

the provinces of Kansu and Shensi and is at present residing in Sianfu. He sent a message of greeting and assured protection to the Conference. Later he sent a representative to the Conference in the person of Dr. Kao. In response to these courtesies the Conference sent a delegation to Marshal Feng to express appreciation of his kindness and sympathy.

**Stories Of Courageous Colporteurs:**—It is stimulating to read a report like that of the British and Foreign Bible Society for 1927, which has just come to hand. It is full of stirring experiences. For many of the colporteurs whose work it describes in detail peril has become an ordinary feature of the day's work. Bandits, wandering and irresponsible soldiers, anti-Christian agitators seek to obstruct their work. Several of the Chinese colporteurs lost their lives and many others suffered. The record of their courageous determination brings a warm thrill to the heart. Of such are the foundations of the Kingdom made. Yet in spite of all these untoward events and political agitations the distribution of the Book proceeds. In some places distribution has slowed down, in others speeded up. In general the work of this society for 1926, falls very little below that for the previous year, and out of the 4,142,407 copies circulated only 2,277 were given free. One specially interesting student incident is recorded. In accordance with the present custom presentation Bibles were forwarded to the fifty-seven prospective graduates of a mission college. As a result of the agitation following May 30, 1925, the students revolted. The Bibles could not be presented. Their names being on them it was deemed best to await developments. Later a letter was sent to each of the students concerned. Fifty of them applied for their own copy! Some letters of appreciation were received later. We advise our friends to follow our example and read this report thoroughly. It is full of human interest.



**Chapel Building And Loan Fund Of The Chekiang-Shanghai Baptist Convention:**—The Chapel Building and Loan Fund of the Chekiang-Shanghai Baptist Convention was set up some ten years ago in an effort to find some way of financing the building of churches throughout the field of the convention. Experience had proven that the mission society was ready to assist in the building of city churches but that the country church could expect little aid from the Home Board. In consequence it was decided to create a special fund built up on contributions from the Chinese Church and the annual appropriations of the mission. From the beginning this fund caught the imagination of the churches as they saw in it the possibility of eventually securing houses of worship of their own. By no means all the buildings erected during the past decade have been put up through this fund, but it has undoubtedly proven a great stimulus to building. The following table shows that of the 41 churches in the convention 26 own their own buildings and that 20 of these are of modern construction.

Ningpo	2	7	9	3	12
Shaohing	—	3	3	5	8
Kinhwa	1	3	4	1	5
Huchow	1	3	4	4	8
Hangchow	1	1	2	2	4
Shanghai	—	2	2	—	2
Home Mission Society	1	1	2	—	2
Total	6	20	26	15	41

**Situation At Pakhoi (S. B. C. Station).**—Tension, extreme tension has been the outstanding condition of this mission at all its stations during the whole year. This nerve-racking atmosphere was caused on the one hand, by frequent governmental organized anti-foreign and anti-Christian demonstrations, with threats and fears of mob violence; on the other hand, from doubts and misgivings of just what action the Foreign Mission Board would be compelled to take regarding the support of missionaries and native helpers. Because of the above circumstances but little more than

"holding the fort" has been accomplished. This much is cause for thanksgiving and praise. The local people with few exceptions, have continued to be very friendly and have repeatedly expressed their appreciation of the school and the dispensing of medicine by the missionaries and native preacher. About half of the time of both at Lui Chau city, the main station, has been taken up in prescribing for men, women and children. As public preaching services had to be suspended, the opportunities for healing have been a great factor in gaining and retaining the confidence of the people, and have presented many opportunities for personally pressing the claims of the Gospel on the individual. This method of work, together with the distribution of religious literature, have provided the greatest opportunities of the year. The Boys' School at three stations and the Girls' School at Pakhoi have carried on as usual, though with fewer scholars; this was mainly owing to agitation from the Chinese Educational Authorities. One teacher was so intimidated that he was forced to resign. Sunday School and inside preaching services have been held as heretofore.

**Work In North Honan.**—The "Honan Messenger," published monthly by the Honan Mission of the United Church of Canada, is a regular and welcome visitor to our office. The issue for March, 1927 summarizes the evangelistic and educational work during recent months. In spite of turbulence and banditry much steady effort has been put forth. Tent preaching has been carried on throughout the year in centers ranging from Wuan to the Yellow River. In Wuan county ten weeks were spent in such work. Twenty-two centers were visited in Changte and adjacent counties, thirty-five towns in the Weihwei region, twenty-three in Siu Wu and others in Hwaikung and Hsun Hsien dis-

tricts. In some centers the separatist tendencies of the Independent Church members have hindered the work. In other places, however, this movement has increased the unity among the regular church members. Agitation has shaken the faith of some Christians and slowed down the activity of some churches. The majority of Christians, however, are still loyal and eager to learn the truth. During the year the educational work has shown improvement. Last year all school work stopped except that at Changte. This year schools have been reopened in most centers. District primary schools have gone on in all fields as usual. Only four of the six higher primary schools in the Changte district opened last Autumn. A successful teacher's institute ran at Changte for ten days. Several government school teachers assisted in the work of this institute. No particular manifestation of the agitation against Christian schools, so evident elsewhere in China, appeared in connection with the work of this mission.

**Bandits And Bibles.**—Rev. O. Braskamp of Ichowfu reports as follows:—"Our colporteurs have had some interesting experiences with bandits. One of them in his travels met eight different bands of robbers. A leader of one band asked him, "What is your business?" He replied, "I am working for Jesus, spreading His gospel. I tell people good news of great joy and the way to happiness." The bandit spoke up and said, "Well, what do you think I am doing and what business am I engaged in?" The colporteur replied, "I cannot guess." He replied, "I am a true robber. We *kili* the rich in order to help the poor." This motto and the following ones were written on their red flags in white characters. "Practice righteousness as a substitute for god." "Dark and gloomy world." "Bright, blue sky." These bandits ascertain from the poor peasants where the rich

people live and how much property and money they possess and then kidnap them. Practically all the well-to-do rural people have left their homes and property and live in walled cities. Another time when a colporteur met a band of robbers, he said, "If you follow me you will spread the Gospel and receive happiness." The robber leader did not respond but invited him to a meal in a first class inn. After the meal the colporteur presented him with a gospel portion and some tracts and they each went their own way. On another occasion the colporteur was asked, "What books of happiness do you sell?" He replied, "I sell books containing stories of present and future happiness. I also sell the book of Beginnings (Genesis)." The robber replied, "Give me a book of Beginnings for myself and fifty-three books on Happiness for my band members. Herewith a thousand cash." The colporteur gave him the books, received the cash and departed.

**Suffering Persecution For Christ.**—Recently an old devout Christian, eighty-four years of age, suffered extreme persecution at the hands of his two sons. "You follow the foreign devil," they said, "we will not support you. You will then become a second devil. You go your way and we will go ours." At times they would beat him, make him carry his own water, prepare his own food, and sleep in a cold, tumbled-down hut. They would steal the little grain and vegetables he had and pull up his wheat. They devised every scheme possible to prevent him from attending worship on Sundays and mid-week prayer-meetings; they also hid his Bible and song-book. He patiently endured but later appealed to the village elder for assistance, which was of no avail. Finally he decided to bring the matter to the Chinese court and walked forty miles to see the official. Just as he entered the large



city gate, he received as it were a vision or heard a voice saying to him, "Why not travel the heavenly road to the little church on the hill-side instead of the worldly, devil's road." He was obedient to his heavenly vision and when he came to the church, by God's appointment, the pastor with his smiling countenance was standing in the gate-way ready to meet him. After having told his pathetic story they both kneeled in prayer and his burden became one hundred per cent lighter. He thanked the pastor for the help and inspiration received from him. He went home rejoicing and praising God. From then on his sons treated him entirely differently. He urged them to study the sufferings of Jesus. They promised to do this. A great change took place in their characters. From that time on they showed deep sympathy and love for their aged father. Later they were received into the church. Not long afterwards the faithful father died but he had the joy of seeing his two sons received into Christian fellowship.

**American Board Work In Foochow.**—Rev. Y. S. Lin has accepted the position as Church General Secretary. Our hospital guard has moved on. A rough bunch tried to force us to let them come in to take their place but, with the assistance of the head military authorities, were successfully kept out. All of our schools are carrying on, in most cases with only slight decrease in enrollment. Our boys' and girls' middle schools are quiet, the one having a Chinese principal and the other a committee of five in charge. Regulations for registration of schools have been passed by the local authorities which eliminates all religion from the curriculum, but negotiations are going on and it looks hopeful that they will change it to elimination of required courses. These regulations have not yet been promulgated officially. Government education has been suspended for

reorganization, the reorganization committee has just finished its work and it looks to me like there is a prospect of much stronger and better schools. Soldiers have been cleared out of government school buildings in preparation for re-opening schools. There is a fierce struggle going on between the right and left wings of the party, which is centering in the organization of students at present. We have two student unions, one of them radical and the other moderate. Just now it looks as if the latter were winning, though it is too early to be sure. The second anniversary of Sun Yat-sen's death passed quietly and was, judging from the slogans used, an attempt to bring all elements together. Labor organizations were prominent in the parade, and not a day goes by without some additional organizations being effected. In at least one district members of the Kuomintang were told that if they did not appear to take part in the sacrifices in connection with the memorial service they would be expelled from the party. Some of the Christian sympathizers with the party are concerned over the tendency to make a new religion out of the movement but believe this tendency can be overcome.

March 18, 1927.

**Week Of Evangelism, Ichowfu, Shantung.**—In preparation for the annual Week Of Evangelism, plans were made to conduct a special series of meetings of five days in order to strengthen the faith of the Christians and inquirers. Two meetings were held daily and with growing interest. Special effort was made by the faithful Christians to lead luke-warm Christians and inquirers to take a new stand. In spite of inclement weather and muddy roads, ten bands were organized, with two leaders in each, and each band composed of from four to six persons who went out daily to appointed centers to teach and preach. Daily before starting out, we all met together



in the church for prayer, meditation and a brief explanation of the topic for the day. Old songs were reviewed and new ones learned. Three new songs were composed, learned and printed for distribution. During this week thousands heard the Truth for the first time and many decided to live the Christian life and study the irrepressible Gospel of Salvation. Thousands of suitable tracts were distributed in the homes, shops, chapels, temples, prisons and on the streets and hundreds of scripture portions were sold to those who earnestly desired to know the Way, the Truth and the Life. At our final meeting stirring reports were given by the band leaders of the week's experiences. Some of the women bands reported that one hundred and fifty or more women had heard the gospel. Women stood daily in their doorways to invite the Bible-women in. There was no opposition but always cordial, welcome. An old grand-dame asked, "How long have you understood the Gospel?" The Bible-woman replied, "I have studied about Jesus and His love from my youth." "Well," she replied, "why did you not come before this to tell us the good news? So many of our relatives and friends have died who have not had the opportunity to hear this blessed Gospel." Another old woman, who certainly has not studied geography, asked the missionary, "Is your home near Bethlehem, since you heard about this loving Saviour before I did?"

**Radical Movement Against Christian School in Foochow:**—On or about April 1, 1927 there was staged in Foochow a radical movement against Christian schools. The movement was directed against all the schools though the five largest ones came in for more direct and disturbing attention. A Mr. Chen was the leader. He was assisted by a group of teachers who were in the main former students in

Yenching University, Peking. The aim as announced was to turn out all the foreigners in these schools, take over their property and run the schools according to the plans of the leaders of the movement. Among other things done a parade was organized in which about seventy students and teachers took part. About half the students in Fukien Christian University became disaffected as one result of the movement. Armed intimidation was used against some of the students to force them to support the movement. An attempt was also made to force some of these to renounce Christianity. The movement was motivated by the desire to seize educational control of the schools concerned. Some of the most rabid students involved were the sons of pastors not a small proportion of whom had been assisted in the acquisition of an education by missionaries. The demonstrators seized Rev. Lin Pu-chi, formerly in the Union Theological Seminary, tied up his hands, put a straw rope around his neck and paraded him through the streets to the accompaniment of derisive comments. He was finally taken out of their hands by Chinese marines. The same crowd tried to get hold of Mr. Sing, a member of an American Board Church and the leading secretary of the Y.M.C.A., but were prevented by Chinese guards detailed for his protection. These guards wanted to seize Mr. Chen who had demanded that Mr. Sing go with him but were prevented from doing so by Mr. Sing's intervention. The guards protested against him thus protecting his enemy and preventing them from doing what they were set to do. Mr. Chen left Foochow. One result of the movement was a decrease in the enrollment of most of the schools. Another result was a protest on the part of students in Christian schools which took the form of a parade in which about 1,200 students took part as over against the few tens in the radical parade.

